



Bible. N. T. English. 1828.

THE
SACRED WRITINGS
OF THE
APOSTLES AND EVANGELISTS
OF
JESUS CHRIST,
COMMONLY STYLED THE
NEW TESTAMENT.

TRANSLATED FROM THE
ORIGINAL GREEK,
By George Campbell, James Macknight, and Philip Doddridge,
Doctors of the Church of Scotland.

WITH PREFACES TO THE
HISTORICAL AND EPISTOLARY BOOKS;
AND
AN APPENDIX,
CONTAINING CRITICAL NOTES AND VARIOUS TRANSLATIONS
OF DIFFICULT PASSAGES.

—SECOND EDITION.—

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1828

DISTRICT OF VIRGINIA,

West of the Allegheny Mountains, TO WIT: {

BE IT REMEMBERED, That on the 3d day of February, A. D. 1826, in the 50th year of the Independence of the United States of America, A. CAMPBELL, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

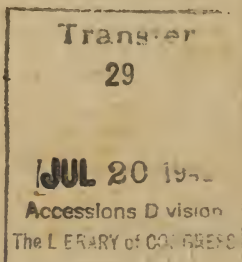
"The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament. Translated from the original Greek, by George Campbell, James Macknight, and Philip Doddridge, Doctors of the Church of Scotland. With Prefaces to the Historical and Epistolary Books; and an Appendix, containing critical notes and various translations of difficult passages."

In conformity to the act of congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also of the act, entitled "An act supplementary to an act, entitled An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefit thereof to the arts of designing, engraving, and etching historical and other Prints."

J. WEBSTER,

Clerk of the District of Virginia,
W. of the Allegheny Mountains.

(L. S.)



AT-0-2-1-41

GENERAL PREFACE,

AN APOLOGY FOR A NEW TRANSLATION.

A LIVING language is continually changing. Like the fashions and customs in apparel, words, and phrases, at one time current and fashionable, in the lapse of time become awkward and obsolete. But this is not all; many of them, in a century or two, come to have a signification very different from that which was once attached to them; nay, some are known to convey ideas not only different from, but contrary to, their first signification. And were it not for books and parchments, which preserve from one generation to another the language of the dead, and transmit from father to son the words and sentences of past times, it is not improbable but that in one generation a living language would undergo as many mutations, and admit of as many innovations, as it now does in two or three hundred years. Books, written in a style that obtains the reputation of being both correct and elegant, serve to give stability to language. They are to language, what strong holds and fortresses are to a country. Yet even these the cankering hand of time moulders away, and they cease to be a defence against invasion and revolution. And books, however reputable as the standards of a living tongue, and however much read and admired, are unable to maintain a long controversy against the versatility and love of novelty, characteristic of the human mind.

In attempting to trace the finger of God employed in preparing the way for the introduction and consummation of a perfect revelation, some wise and learned men have thought that the wisdom and benevolence, which appear in all the divine procedure towards man, were never more conspicuously displayed, than in causing the completion of the Jewish and Christian writings to precede but a little time the death of the Hebrew and Greek languages. Both languages had been consummated before the Revelation was entrusted to them; and that they might continue immutable and faithful guardians of a deposit so precious and sacred—that they might become immortal conservators of the New Covenant, sealed by the blood of the Son of God, they died.

We have, *in writing*, all the Hebrew and Greek that is necessary to perpetuate to the end of time all the ideas which the Spirit of God has communicated to the world; and these languages being dead, have long since ceased to change. The meaning of the words used by the sacred penmen is fixed and immutable, which could not have been had these languages continued to be spoken.*

* *The Hebrew and Greek which are now spoken, are not the languages of the Jewish Prophets and Christian Apostles. It is true some analogy exists between them; but the modern Italian is not more unlike the nervous Roman which Cicero spake, than the modern Hebrew and Greek are to the language of Isaiah, and that of Luke and Paul.*

But this constant mutation in a living language will probably render new translations, or corrections of old translations, necessary every two or three hundred years. For although the English tongue may have changed less during the last two hundred years than it ever did in the same lapse of time; yet the changes which have taken place since the reign of James I. do now render a new translation necessary. For if the king's translators had given a translation every way faithful and correct, in the language then spoken in Britain, the changes in the English language which have since been introduced, would render that translation, in many instances, incorrect. The truth of this assumption will appear from a few specifications.

In the 2d Epistle to Corinth, in the common version, Paul says, *We do you to wit* of the grace of God bestowed upon the churches of Macedonia." This was, no doubt, a correct and an intelligible rendering of the Greek words *ἡμεῖς ὑμῖν δευντες* to the people of that day, but to us it is as unintelligible as the Greek original. How few are there who can translate "*we do you to wit*," by *we make you to know*, which is the modern English of the above sentence. The same may be observed of the term "*wot*" in all places where it occurs.

The term "*conversation*" was a very exact rendering of the term *ὑποστροφὴ* in that day, as the old statutes and laws of England attest; but it is now a very incorrect one. It then signified what a person *did*; it now denotes what a person *says*. Then it was equivalent to our word *behaviour*; but now it is confined to what proceeds from the lips: consequently all those passages are now mistranslated in which this term occurs: such as, 1st Peter ii. 12. "*Having your conversation honest among the Gentiles.*" Gal. 1. 13. "*Ye have heard of my conversation in time past in the Jews' religion.*" James iii. 13. "*Let him show out of a good conversation his works with meekness of wisdom.*" Excepting i. 27. iv. 22. and Heb. xiii. 5. in every other place where the word *conversation* occurs in the common version, it is *ὑποστροφὴ* in Greek; and in our modern style it is always a mistranslation. In all those places substitute the term *behavior*; and then we have an exact translation into the language which we speak.

We shall next instance the term "*double minded*," which was a very literal translation of the word *διψυχῆς*; but the term *double-minded*, if in the days of king James it denoted a person who sometimes leaned to one opinion, and sometimes to another, it has come to denote a quite different character. It now, as defined by Johnson, signifies a *deceitful* or *insidious* person. To say that a deceitful person is unstable in all his ways, as the Apostle says of the *double-minded* man, is not only a mistranslation in our style, but it conveys a false idea to the reader; for, while "*a man of two minds*" is unstable in all his ways, it is very far from fact to say, that "*a deceitful man is unstable in all his ways*."

But not to be tedious on this subject, we shall only adduce another specification of this kind. Common version, 1st Thess. iv. 15. "*We which are alive and remain unto the coming of the*

Lord, shall not *prevent* them which are asleep. The word *prevent* did in that day exactly translate *ὑποβάλλω*, used transitively, but now it does not. For then *prevent* was used as synonymous with *anticipate*, or *outstrip*; but now it is commonly used as equivalent to *hinder*. Hence we have found many unable to understand this important declaration of Paul to the Thessalonians. They supposed that Paul was assuring them that those who should be alive upon the earth at the coming of the Lord to judge the world, would not hinder the resurrection and glorious change of the dead saints. But how different the ideas communicated by the Apostle, when a proper substitute for the term *prevent* is found; such as the word *anticipate* or *outstrip*. Then it reads, "We which are alive at the coming of the Lord will not outstrip the dead," we will not be changed an instant sooner than they. The living and dead saints at the same moment shall be glorified together. In the common version the word *prevent* and its derivatives occur frequently, and are mistranslations, owing to the change in the use and meaning of words which has since that time occurred. Such are the following; "The God of my mercy shall *prevent* me." "Let thy mercies speedily *prevent* us." "I *prevented* the dawning of the morning." "Mine eyes *prevented* the night watches." "Jesus *prevented* him, saying, Simon, of whom do the kings of the earth take tribute?" and in sundry other places, too numerous to cite; in all of which the word *anticipate* would, in our time, exactly express the meaning.

These specifications are sufficient to show that changes have taken place in our own language, within two hundred years, that do make any translation of that age incorrect in numerous instances, however perfect it might have been when it first appeared. At the same time it ought to be remarked that the English language has undergone much fewer changes in the last two hundred years, than it ever did in the same time before. This will appear to the most superficial observer, who will read any passage in the English Bibles written two or three hundred years before James' reign. I shall give one extract from an old translation, at least two hundred years older than the common one:--

Genesis i. "In ye beginning God made of nought hevne and erthe. Forsothe the erthe was idil and voide, and derknissis wereun on the face of depthe, and the Spyrit of the Lord was born on the waters. And God seide, Ligt be maid, and ligt was maid; and God sez the ligt that it was good, and he departide the ligt fro derknissis, and he clepide ye ligt dai, and the derknissis nigt, and the eventyd and mornetyd was maid on dai." "And (God) seide, make we man to oure ymage and likeness, and he be souer-eign to the fisshes of the see, and to the volatiles of hevne, and to unreasonable beestes of the erthe, and to ecche creature, and to ecche creeping beest which is movid in erthe. And God maid of nought a man to his ymage and likeness. God maid of nought hem, male and female."

In the eleventh chapter of the 3d booke of Kings, we have this singular translation, 2d and 3d verses: "Therefore king Solomon

was couplid to yo wymmen bi moost brennyng love: and wyves as queenes, were un sevene hundrid to hym; and thre hundrid secundarie wyves."

Now, however exact and literal such translations may have been to a people who spoke so differently from us, most certainly every one must admit that, to us, they would be every way defective and incorrect. In a certain degree, then, the present version is imperfect, on the accounts already specified. And were there no other argument to be adduced in favor of a new translation, to us it appears that this would be a sufficient one.

But in the preceding remarks it has been taken for granted that the common version was an exact representation of the meaning of the original at the time in which it was made. This, however, is not admitted by any sect in christendom. All parties are occasionally finding fault with it. None are willing to abide by it in every sentence. And, indeed, there is no translation that could be made, that would prove all the tenets of any party. And if a translation that does not prove all the tenets and ceremonies of a sect, is to be censured by that sect, then there cannot exist any translation that would be considered correct. It is, however, true, that the present version was made at a time when religious controversy was at its zenith; and that the tenets of the translators, whether designedly or undesignedly, did, on many occasions, give a wrong turn to words and sentences bearing upon their favorite dogmas. This is, perhaps, to be attributed more to the influence which Theodore Beza, the Genevese critics, and the fathers of the Geneva theology had upon the king's translators, than to any design they had to give a partial translation. If the Arminians were the only persons who say so, it might be more questionable, but as the most distinguished critics and translators of the Calvinistic school, of the last century, have concurred in regretting the influence which Beza and others of the same school had upon the popular version, it adds very much to the probability that the charge is well founded.

Dr. Campbell, though a dignitary in that side of the house, has not spared Junius and Tremellius, nor the great Beza, in his "*Preliminary Dissertations and Notes*," for their boldness with the original text. He has not only insinuated that these fathers of the Calvinistic Israel did wilfully and knowingly interpolate the scriptures, and torture many passages to favor their system; but he has unequivocally accused and convicted them of the crime. In vol. ii. p. 228. on an extract from Beza, in which he gives his reasons for certain translations, the Doctor remarks: "Here we have a man who, in effect, acknowledges that he would not have translated some things in the way he has done, if it were not that he could thereby strike a severer blow against some adverse sect, or ward off a blow which an adversary might aim against him. Of these great objects he never loses sight. I own," adds the Doctor, "that my ideas on this subject are so much the reverse of Beza's, that I think a translator is bound to abstract from, and, as far as possible, forget all sects and systems, together with all the polemic

jargon which they have been the occasion of introducing. His aim ought to be invariably to give the untainted sentiments of the author, and to express himself in such a manner as men would do amongst whom such disputes had never been agitated."

An apology is offered for Beza by our author, for his wilful mis-translations. After adducing several examples of his glosses and interpolations, he quotes a passage from the Epistle to the Hebrews, where Beza is defending the perseverance of the saints. Bishop Pearson had before observed that this passage was unfaithfully translated by Beza. "But," says our author, "this is one of the many passages in which this interpreter has judged that the sacred penmen, having expressed themselves incautiously, and given a handle to the patrons of erroneous tenets, stood in need of him more as a *corrector*, than as a translator. In this manner Beza supports the doctrine of the perseverance of the saints, having been followed in the first of these errors by the French and English translators, but not in the second; and not by the Italian translator in either, though as much a Calvinist as any of them." This apology is not more severe than just. For, in fact, Beza and others of the same school have written and translated as though they considered themselves *correctors* of the too unguarded style of the Apostles and Evangelists. In doing this they may have been conscientious.

It is neither insinuated nor affirmed that the Arminian critics have been faultless in these respects, but as the common translation was not made by them, we have nothing to say of them in this place. We introduce these strictures on Beza, not from any other design than to show that, in the estimation of his own party, he was a very unfaithful translator; and because, not only the translator of the narratives of Matthew, Mark, Luke, and John, but other eminent translators and critics, have shewn that the veneration in which Beza was held by the king's translators gave to their translation a sectarian character, and introduced many inaccuracies into it.

But it may be asked, Where shall we find translators, in a sectarian age, who are not enlisted under the banners of some system—who are not prejudiced in favor of some creed? and will not the religious prepossessions of a translator, how eminent or faithful soever he may be, in some measure tincture or vitiate his translations? We must answer that it is almost, if not altogether, impossible to find any eminent translator who is not enlisted under, or some way or other identified with some system; and that every man's prepossessions must either directly or indirectly affect his own thoughts, reasonings, and expressions on all religious subjects. Yet it may so happen that now and then, once or twice in a hundred years, an individual or two may arise whose literary acquirements, whose genius, independence of mind, honesty, and candor, may fit them to be faithful and competent translators. And of their honesty and faithfulness the greatest proof which can be presented is, their correcting the mistakes of their own party, and with perfect impartiality censuring the errors of their own brethren as freely as those of other denominations; and with equal cheerfulness com-

mending the virtues and acknowledging the attainments of those who are ranked under another name, as they do those of their own people. Such, in a very eminent degree, were the translators of this version.

It is much more likely that we shall find a faithful and perspicuous translation coming from individuals who, without concert or the solicitations of a party, undertake and accomplish it—having no sectional cause to abet—than to expect to find one coming from those summoned by a king and his court, and paid for their services out of the public treasury; convened, too, from part of those elements of discord which had distracted and convulsed a whole nation.

It is probable that a new translation into our language will never again be undertaken by public authority. The people would not now submit to any that would be imposed on them by such authority, and they will not agree among themselves to select persons in whose judgment and fidelity they might repose confidence. Individuals will occasionally make their corrections and amendments, and the number of translations may greatly increase, until at length that obtains whose merits shall give it the ascendant. This was once the case already, and the Western Roman Empire had but one translation for 1200 years. The taste for polemic theology and the jargon of the schools is every day declining. That uncharitableness which proscribed thousands from the standing and reputation of christians, because of a refusal to subscribe to a few unintelligible and inexplicable, cheerless and gloomy dogmas, will soon be frowned out of countenance. A regard for the oracles of God, and a strong desire for the sincere milk of the word, will triumph over the declension and fall of every species of intolerance and bigotry. And that translation will be universally received which has the strongest claims on an intelligent, united, and happy christian community.

But another argument in favor of a new translation may be drawn from the fact, that we are now in possession of much better means of making an exact translation than they were at the time when the common version appeared. The original is now much better understood than it was then. The conflicts of so many critics have elicited a great deal of sound critical knowledge, which was not in the possession of any translators before the last century. But as this topic has been so well handled, and so frequently argued by eminent writers, we shall not dwell upon it.

There is no doubt but that many smatterers in the original Greek, and some who may be pretty well acquainted with the classical use and meaning of words and phrases, will think, and say, that in some passages the common version is more literally correct than this translation. Indeed we remember since we once thought so ourselves. But after forming a better acquaintance with the idiomatic style of the apostolic writings, and of the Septuagint Greek, we have been fully convinced that what a classical scholar, or a critical etymologist, might approve as a literal version of some passages, is by no means the meaning of the writer. And the

king's translators have frequently erred in attempting to be, what some would call, "literally correct." They have not given the meaning in some passages where they have given a literal translation. An example or two will suffice to confirm these remarks.

Προσβλεπω, in the estimation of almost every student, literally means *I foresee*. This, in a quotation from the Psalms, is, in the common version, rendered "I foresaw the Lord always before my face." This a Greek scholar would say, is very correctly rendered, and much more so than to have read it, "*I fixed my mind upon the Lord.*" Yet the latter is just the meaning of the passage; for *Προ* in composition signifies *place* as well as *time*, and is here what grammarians call *intensive*. Again, the Hebrew word translated in the Septuagint by *Προσβλεπω*, signifies *to place* or *set*. But even when *Προ* in composition with *οραω* signifies *time* and not *place*, it will not always suit the design of the passage to translate it *I foresee*. The king's translators found it would not do to render it, Acts xiv. 29, as they have done above. Here they render it *seen before*. "They had seen before with him in the city of Trophimus, an Ephesian." To have said they "*had foreseen with him*," would have changed the meaning altogether.

The same sort of error is found in Romans, xi. 2. though in another word, *Πρωγνωσκα*, *I foreknew*. The phrase is, "God hath not cast away his people which he foreknew." This is literal enough; and yet not the meaning of the passage. *Foreknew* means to know some event before it happen. But this gives no meaning to the passage. There is nothing that distinguishes God's people from any others; and yet the apostle, to have spoken good sense, must have meant something, on account of which God would not cast away his people. But there is nothing said in this translation about them, that might not have been said about the greatest reprobates.

Now there is the same difference between *knowing before* and *foreknowing*, that there is between *seeing before* and *foreseeing*. The translators seem, at other times, to have known this, for they render Acts xxvi. 5. quite differently—"The Jews which knew me from the beginning," not *foreknew* me. In another place they have rendered *Πρωαπαμνησκω*, very properly, *I have said before*; because it would have been absurd to render it literally, *I have foretold*. Now in the Septuagint Greek the verb *γνωσκα* signifies *I approve*, as well as *I know*, and is so used in the apostolic style. In the phrase, "*depart from me, I never knew you*," it ought to have been rendered, *I never approved or acknowledged you*; and in many other places the meaning would have been obvious had the Hellenistic sense of the term been given. The passage in the Epistle to the Romans, therefore means—"God hath not cast away his people whom heretofore he acknowledged," or approved.

This is not the place for entering largely into such specifications. We can only produce an instance or two, and proceed. Those who may be disposed to object to some passages in this version as not being so literal as the common one, before they proceed to pronounce sentence upon them, had better read all Campbell's

Preliminary Dissertations, and Notes Critical and Explanatory, and particularly his fourth Dissertation, from which we have taken the above examples. Let him also read Macknight's Disquisitions and Criticisms on the minor terms, such as adverbs, prepositions, and conjunctions, and then he will be better prepared to estimate the merits of this and the common version on the subject of literal translations.

We should also remind the same class of readers that an intimate acquaintance with the Septuagint Greek of the Old Testament is of essential importance in translating the New. The seventy Hebrews who translated their own scriptures into the Greek language, gave to that translation the idiom of their vernacular tongue. Their translation, if I may so speak, is a sort of Hebrew Greek. *The body is Greek; but the soul is Hebrew.* And, in effect, it comes to this, that as we have no other Hebrew, by which to understand the Hebrew scriptures, but the Hebrew of the Old Testament; so we have no Greek, by which to understand the apostolic writings, but the Greek of the Jewish and Christian prophets. The parallelism is so nearly exact, that it subtracts but little from it to allow that there is some importance in having a correct knowledge of the Greek classics. The Septuagint being read for nearly three centuries prior to the christian era, in all the synagogues of the Hellenistic Jews, being generally quoted by our Lord and his apostles, must have essentially affected the idiom of all the inspired writings of the christian Apostles. Consequently, incomparably more regard should be paid to the Septuagint, than to the classic use of Greek terms.

To superficial readers many improvements in this version will appear of little importance; but to those who think more profoundly, some of the most minute alterations will appear to throw a new light and lustre on many passages. But of this every reader will judge after his own measure. We would only say that the edification and comfort of a christian may be greatly promoted by a minute examination of this version, and a diligent comparison of it with the common one.

But some are so wedded to the common version that the very defects of it have become sacred, and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance, is viewed very much in the light of making "a new Bible," or of altering and amending the "very word of God." Nay, some are prepared to doom every attempt of the kind to the anathema in the conclusion of the Apocalypse upon those who add to, or subtract from, the word of God. To such we had concluded to offer some remarks; but finding our ideas so much more happily expressed in the Preface to "Campbell's Gospels," we had extracted a few passages, and in examining the London edition of this same version, found that the editor of it had actually published in his preface the passages we had selected for ours. Struck with the coincidence, we here insert the whole preface to the late London edition of this transla-

tion, which, with the exception of the two first sentences, is all extracted from Campbell's original preface to his translation.

"Many timid, yet well disposed persons, have been apprehensive that a new translation of the Holy Scriptures, might tend to diminish the veneration of mankind for those sacred oracles, and thereby unsettle their faith in the christian doctrine. To such, the subjoined extracts from Doctor Campbell's Preface to the Four Gospels, may not prove altogether unprofitable.

"Need I, in so late and so enlightened an age, subjoin an apology for the design itself of giving a new translation of any part of scripture? Yet there are some knowing and ingenious men, who seem to be alarmed at the mention of translation, as if such an attempt would sap the very foundation of the christian edifice, and put the faith of the people in the most imminent danger of being buried in its ruins. This is no new apprehension. The same alarm was taken so early as the fourth century, when Jerome was employed in preparing a new translation of the Bible into Latin; or, at least, in making such alterations and corrections on the old Italic, as the original, and the best Latin manuscripts, should appear to warrant. The people in general exclaimed; and even the learned were far from applauding an attempt which, in their judgment, was so bold and so dangerous. Augustine, in particular, who admired the profound erudition of Jerome, and had a high esteem of his talents, yet dreaded much that the consequence of such an undertaking would prove prejudicial to the authority of the scripture; and did not hesitate to express his disapprobation in very strong terms. That interpreter, however, persevered, in spite of the greatest discouragements, the dissuasion of friends, the invectives of enemies, and the unfavorable impressions which, by their means, were made upon the people. The version was made and published: and those hideous bugbears of fatal consequences, which had been so much descanted on, were no more heard of.

"How dismal were the apprehensions which were entertained immediately after the Reformation, on account of the many translations of scripture which came in quick succession, one after another? Have men's fears been justified by the effect? Quite the reverse. The violent concussion of parties at the Reformation produced, as might have been expected, a number of controversies, which were for some time hotly agitated; but the greater part of these were in being before those versions were made. Nothing will be found to have conduced more to subvert the dominion of the metaphysical theology of the schoolmen, with all its interminable questions, cobweb distinctions, and wars of words, than the critical study of the sacred scriptures, to which the modern translations have not a little contributed.

"It has been said that the introduction of different translations tends to unsettle men in their principles, particularly with regard to the authority of sacred writ, which, say they, is made to speak so variously in these productions. For my part, I have not discovered that this is, in any degree, the effect. The agreement of

all the translations as to the meaning, in every thing of principal consequence, makes their differences, when properly considered, appear as nothing. They are but like the inconsiderable variations in expression which different witnesses, though all perfectly unexceptionable, employ in relating the same fact. They rather confirm men's faith in scripture, as they show, in the strongest light, that all the various ways which men of discordant sentiments have devised of rendering its words, have made no material alteration, either on the narrative itself, or on the divine instructions contained in it. People are at a loss to discover that the difference among interpreters lies chiefly in this, that one renders the account of things which that book exhibits, more intelligible, more perspicuous, or even more affecting than another. These differences are, I acknowledge, of great moment to readers; they are such as may show one version to be greatly superior to another in point of use; yet as they are all compatible with justness of representation in every thing essential to the historical and didactic parts of the work, they are so far from affecting the credibility of the whole, that they serve not a little to confirm it."

To these judicious remarks, extracted from Dr. Campbell's preface to his translation, I will add another:—"Against the common translation, in use at present, which was made and authorized in the beginning of the reign of James I. there were precisely the same exceptions taken, founded in the like apprehensions of pernicious consequences. Whoever will consult the preface to that translation, and read the paragraph which is titled on the margin, *The Speeches and Reasons both of our Brethren and Adversaries against this work*, will be surprized to find how much they coincide with what has been thrown out, of late, against any new attempt of the kind. It is remarkable that, since the days of Jerome to the present, the same terrible forebodings have always accompanied the undertaking, and vanished on the execution; insomuch that the fatal effects predicted have never afterwards been heard of."

With regard to the arrangement and execution of this work, we hope it will be found unexceptionable. To fall upon a proper plan of making references to the common version, we found a difficult task. To checker the margin with a column of figures marking every verse in the common version, appeared no way profitable to the reader. It rather perplexes the eye and distracts the attention of the reader, as well as dislocates the sense, and perpetuates what ought soon to be forgotten. But to facilitate his comparing any sentence in this with the common version, we have placed on the top of every page the chapter or chapters that will be found in it; and at some one paragraph, as near to the middle of the page as possible, the number of the verse. These references will always bring him within a few sentences, if not to the one, he is in quest of. His having to read a sentence or two to find any particular one, will be a happy necessity, for which he will always be required.

In the four narratives of the life of the Lord Jesus, we have followed the sectional divisions of the translator, which in no place

interferes with the sense of any passage. In histories it is easy to make such divisions as do not impair or obscure the narrative. Besides, all histories, ancient and modern, are so arranged. But in the Epistles such divisions are not to be expected; nor are they so compatible with epistolary as historic composition. Some typographical mistakes, and errors in punctuation, both in the London edition of this translation, and in the Boston impression of Doctor Campbell's work, are corrected in this volume; and where the London publishers have departed from the original works of Campbell, Macknight, and Doddridge, we have restored their own words.

Instead of crowding the margin with different translations and critical notes, we have placed them in an APPENDIX, and made references to them at the bottom of the page. As Dr. Campbell is justly esteemed the first translator in point of correctness and elegance that ever gave a version of any part of the Scriptures, and as he has translated many passages in the other books of the New Testament, we have very generally given his translation in the text and placed those for which they are substituted in the appendix. We have sometimes done so with others, but have always given in the appendix or in the text all the translations proposed. So that all that we can be praised or blamed for is this one circumstance, that we have given the most conspicuous place to that version which appeared to deserve it; but as the reader will have both, we have not judged for him, but left him to judge for himself.

If the mere publication of a version of the inspired writings requires, as we believe it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all that we have written on religious subjects, to shew that we have no such object in view. We have disclaimed, and do again disclaim, all affection or partiality for any human system, creed, or formulary under heaven. The whole scope, design, and drift of our labors, is to see christians intelligent, united, and happy. Believing that all sects have gone out of the apostolic way, and that every sect must go out of the way, (for christianity is, in its nature, hostile to all, and to every sect) we will not, we cannot, we dare not, do any thing to the erection of a new one, or assisting any one now in existence in its human appendages. As to any predilection or preference to any one now existing, we have none, farther than they hold the traditions of the apostles. As far as they hold fast these, we hold with them; and where they desert these, we desert them. Besides, we have no aversion to, or umbrage against, any one more than another. We oppose them most, who most oppose, and depart from, the simplicity that is in Christ. I do most solemnly declare, that, as far as respects my feelings, partialities, reputation, and worldly interest as a man, I would become a Presbyterian, a Methodist, a Quaker, an Universalist, a Socinian, or any thing else, before the sun would set to-morrow, if the apostolic writings would, in my judgment, authorize me in so doing: and that I would not give

one turn to the meaning of an adverb, preposition, or interjection, to aid any sectarian cause in the world. Whether every reader may give me full credit in so declaring myself, I know not; but I thought it due to the occasion thus to express the genuine and unaffected feelings of my heart. May all who honestly examine this version abundantly partake of the blessings of that Spirit which guided the writers of this volume, and which breathes in every page, "Glory to God in the highest heaven! peace on earth! and good will among men!"

A. C.

January 29th, 1826.

Matthew, Mark, Luke, and John.

THESE books were designed to be read and understood by persons of the humblest capacity, as well as by those of the most exalted genius. Readers of the most limited education, as well as those of the most liberal attainments, were equally embraced in the views of the writers. If particular attention was paid to any class of readers, it was doubtless to the poor, who have not the means of a refined education. One of the most striking evidences of the divine mission of the Saviour was, that, *to the poor his glad tidings were announced*. A revelation not adapted to them, forfeited all claims to a divine original.

In laying down some general principles or rules for reading intelligibly the following narratives, regard must be had to all sorts of readers; the young as well as the old; the illiterate as well as the learned; and also some attention must be paid to the difficulties that lie in the way of a rational and profitable perusal of them.

In the first place, then, there is no opinion or notion which is more prejudicial to an intimate acquaintance with these writings, than that of the Egyptian priests, introduced into the first theological school at Alexandria, and carried throughout christendom, viz. "that the words of scripture have a mystical, spiritual, theological, or some other, than a literal meaning; and that the same rules of interpretation are not to be applied to the inspired writings, that are applied to human compositions." Than which no opinion is more absurd, and pernicious. If this notion were correct, all efforts to understand this book must be in vain, until God sends us an interpreter, who can resolve those enigmas and mystic words of theological import, and give us the plain meaning of what the Apostles and Evangelists wrote.

The reader will please to consider that when God spake to man, he adopted the language of men. To the fathers of the Jewish nation he spake in their mother tongue. By his Son he spake; and his Son, by the apostles, spake to all nations in their own languages. When he spake to any nation he uniformly adopted the words of that nation in expressing his will to them. And that he used their words in the commonly received sense, needs no other proof than this; that if he had not done so, instead of enlightening them in the knowledge of his will, he would have deceived and confounded them. Than which no hypothesis is more impious. For example, were God to speak to us in *English*, and select from our vocabulary the words *death*, *punishment*, *perpetual*, and *wicked*. Were he to use the last term as we use it, and annex to the others a signification different from that we affix to them; such as to mean *life* by the term *death*, *happiness* by the term *punishment*, and a *limited time* by the word *perpetual*; and without apprising us of such a change in the meaning, say, "*Perpetual death shall be the punishment of the wicked*," what a deception would he practice upon us!! His words,

in our acceptation, would convey a tremendous thought; but, in his reserved sense, would mean no more than "*a limited life shall be the happiness of the wicked.*"

Once more on this topic. As nothing can be said to be revealed or made known by words which are not perfectly intelligible, so we find the sacred writers, so conscious of this, that when they used any word which was not familiar to the readers whom they addressed, they immediately add, "*which being interpreted signifies.*" If then, these writers were accustomed to explain any word not familiar to their readers, does it not undeniably follow that they supposed every word or allusion not so explained, sufficiently plain already? And again, would not the same benevolence, and respect to the capacity and understanding of their readers, which induced them to explain some terms of very subordinate importance; such as *corban, talitha cumi, Aceldama, Golgotha, &c. &c.* have caused them to explain words of infinitely more importance, such as repentance, faith, hope, love, justify, covenant, baptism, ambassador, Son of God, eternal life, everlasting punishment, &c. if they had not supposed such terms sufficiently plain in the common usage, as quite intelligible to all their readers. From these plain facts and arguments, we deduce the following rule or direction to all those who, under the guidance of Heaven, desire to understand these sacred books:—"*You are to understand the words and sentences in these narratives, and, indeed, in all the apostolic writings, by the application of all those rules by which you arrive at the meaning of any book or writing in the world.*"

Next to a regard to the commonly received sense of the words in these writings, nothing contributes more to the clear and certain understanding of them, than a knowledge of the design of the respective writers of each part of this volume. In one respect they all may be said to have but one design. Taking the ultimate happiness of man as the grand design of all revelation, it must be granted that all the inspired writers had this object in view in all that they wrote. It is, however, capable of the clearest proof; and, indeed, it is universally admitted that every writer who has written different parts of this book, had a different design in each separate communication. For in the prosecution of one grand design, there are often a thousand items distinct from each other to accomplish, each of which may be the design of one particular effort. Now it requires not a moment's reflection to see that Paul had one design in writing to Timothy, another in writing to Philemon, and another in writing to the congregation in Rome.

It is granted by all critics, that when all grammatical rules fail to settle the meaning of any ambiguous word or sentence, a knowledge of the design of the writer, or speaker will do it. Even when a writer's terms are badly selected or improperly used, a knowledge of his design makes his meaning plain. Daily experience must convince us that we can more easily solve difficulties and correct mistakes in composition, by a knowledge of the design of the writer, than by any other means we possess. Indeed the more weighty and important criticisms upon verbal inaccuracies, are

predicated upon a knowledge of the design of the writer or speaker. If, then, a suitable regard be paid to the design of any speaker or writer, how ambiguous and incorrect soever his words may be, we shall seldom, if ever, fail in understanding him. For example: Little children when they first begin to speak have but few terms at command, and necessarily apply them very inaccurately. Yet their nurses and attendants find little or no difficulty in understanding them. In regarding what they design to communicate, their language becomes as definite and precise as that of the Grecian or Roman orator.

To those who inquire how we are always to find out the design of a writer, we would just observe, that his design becomes apparent either from an express avowal of it, or from attention to a variety of circumstances connected with his writing, or from both. But this will, in the sequel, become sufficiently plain. Indeed many readers appear to discover the design of a writer much sooner than they do the meaning or propriety of what he says.

But to bring these general hints to bear upon our subject, we must request the attention of our readers to the design of the narratives of Matthew, Mark, Luke, and John. In this way, we think, we can most profitably introduce them to the acquaintance of the youth who may peruse them.

Had we no means of ascertaining *the design* of these four historians, other than mere conjecture, predicated on circumstances, we would rationally conclude that their design in committing to writing their testimony concerning Jesus of Nazareth, was the same as induced them to deliver it verbally; only with this difference, that in writing it they designed to perpetuate in a more permanent form, what must soon be corrupted and forgotten if only spoken and not written. And that the conviction of unbelievers, and the confirmation of disciples in the truth of one incomparable fact, was the grand design of their testimony, whether verbal or written. This illustrious fact is, that *Jesus the Nazarene is the Son of God, the Saviour of men*. But we are not, in this instance, dependant on conjecture. We are expressly told by one of the historians that his design in writing was, that through his *written* testimony the reader "might believe that Jesus is the Messiah, the Son of God, and that believing this, he might have life through his name." Another of these sacred historians says, that his design in writing was, that a certain illustrious personage, a christian disciple, to whom he inscribed his narrative, "might know the certainty of those things wherein he had been instructed." This narrative was only inscribed to this personage, and through him made public property; and, consequently, was designed to produce the same effects in all persons similarly circumstanced, and therefore was as well designed to produce faith where it was not, as to confirm it where it already existed. But, in brief, whatever was the grand design of one of those historians, was the design of them all; for they all were employed to bear testimony for the same person; and in doing this, they were equally guided by one and the same spirit.

But whence all the differences and varieties in their narratives? This, too, the design of each goes very far to explain. But was not the design of one the design of all? True, it was the design of them all to prove one fact; *but it was not to the same identical persons*; and all men are not to be convinced by the same arguments. As this is a point of vast importance in every way in which it can be viewed, permit me to be more particular in calling your attention to it.

As all nations have their own peculiarities, and all people their own ways of thinking, reasoning, and expressing themselves; these varieties in their circumstances, require a corresponding variety in addressing them upon all subjects; though the things spoken be substantially the same, and the design of the speaker precisely the same. Now in writing as well as in speaking, the same persons vary their communications according to the times, places, and circumstances in which they speak or write. For example; though Paul proclaimed the same gospel at all times and in all places, he does not always exhibit it in the same words, nor accompanied with the same evidences, arguments, or reasons. Thus in publishing the same gospel to the Lycaonians, the Athenians, the Antiochians, the Corinthians, he is governed by all the prejudices, views, feelings, and circumstances of his auditors; and adapts his style, the facts, arguments, and evidences, to the capacities, views, and circumstances of his hearers. While he publishes the same glad tidings to them all, he varies in many respects upon all these occasions. This was absolutely necessary to his success, and is a most irrefragable proof of the sincerity and honesty of the man, and greatly adds to the credibility of his testimony! Now for the same reasons that Paul differs from himself, or varies in his way of speaking the gospel in different places, he would have observed the same varieties in writing it to the same people. For he never spake at random in publishing the glad tidings, and what he *spoke* was as deliberate as what he *wrote*. For the same reasons, therefore, had any one of the writers of these four histories written them all to the different persons, at the different times, and in the different places where they were at first published, there is every reason to believe that they would have been as different from each other as they are; and making a reasonable allowance for the peculiarities of each writer, that they would have been the same as they now are. Many reasons could be offered for this opinion; but we shall only submit one proof or argument in favor of it, which is indeed done when one single fact is stated, viz. Luke, in his Acts of the Apostles, *three times* gives an account of Paul's conversion and special call to the apostleship, and these three differ as much from each other as Matthew, Mark, and John differ in their narratives concerning Jesus of Nazareth. But there is just the same reason and necessity for, and the same propriety in, the varieties which are found in these four histories, as there was for Paul to speak the same gospel in a different way, with different arguments, facts, and evidences, in the different places in which he published it. Suppose Matthew Levi to have written a narrative for the Jews in Judea,

one for the conviction of the people at Rome, one for Jews and Greeks in Greece, one for the Asiatics in general, at different periods within the lapse of from 20 to 30 years, would it not have been as fitting for him to have been as diverse in his statements as Paul was in his preachings in Damascus, Lycaonia, Athens, and Rome?

It was, for example, of indispensable importance that Matthew Levi, when writing for the Jews in Judea, at the time in which he wrote, should trace the lineage of Jesus of Nazareth up to David and Abraham; but of no consequence for the people of Rome for whom John Mark wrote, that he should do it at the time he published his testimony. This and other differences between Matthew and Mark and the others, is precisely analogous to that between Paul in Damascus and Paul in Athens. In a Jewish synagogue at Damascus the Jewish prophets must be circumstantially adduced; but before the Areopagus in the city of Athens, Aretas, a Grecian poet, was better evidence than Isaiah or Daniel—better adapted to the audience and to the design of the speaker.

To return to the design of these four testimonies. The *immediate design* of these writings is to convince men that Jesus of Nazareth is the Messiah, the Son of God; and the *ultimate design* of them is to put men in possession of life! Matthew's design was, in the first instance, to convince the Jews in Judea—Mark's design was to convince the Grecians; and John's design was to convince the Asiatics in general of this fact; and, if you please, through these, finally all nations. Now as the Saviour did not exhibit all the evidences of his mission in any one town, village, or city, or to any people, it was quite compatible with his example, and with all circumstances, that none of his ambassadors should attempt to lay all the evidences before any one people, whether they preached as Paul in all nations, or wrote, as these writers did, for the conviction of different nations and people.

Now to bring all these remarks to bear upon a rational and profitable *art of reading* these memoirs, we shall, for example, take the testimony of Matthew Levi; and shew how a knowledge of his *design* illuminates every page, and contributes to clear and comprehensive views of that religion, in the establishment of which he was an active and honored agent. We shall then suppose that I was possessed of all the facts and documents with which Matthew was furnished, and that I designed to address my countrymen the Jews, in order to convince them that Jesus of Nazareth, who had, at the time of my writing, finished his earthly career, was that Messiah, the Son of God, which God had long and often promised, and they had expected. That I might write with the most effect, I would take into view the circumstances of the Jews at my time of writing. I would place before me their different sects and prejudices, the popular errors and the popular truths of the time; and being fully acquainted with these, I would select out of the information with which I was furnished such facts and documents as would suit all the circumstances of the case. Being aware that the whole nation expected a prince and deliverer to arise from among

them, and from the house of king David, I would conclude that unless I could satisfactorily prove that this Jesus was legitimately descended from Abraham through David, all further attempts to convince my countrymen would be in vain. For this purpose, then, I would apply to the register's office for a copy of the roll of the lineage of the house of David, well attested; and from this trace Jesus to David, and thus prove that, in as far as pedigree was concerned, this person had the most legitimate claims upon their faith, as being unquestionably from the most public and well attested documents, a descendant of king David. In the next place I would remember, that not only his descent from David, but many circumstances of his nativity and infancy had been pointed out by the prophets of my nation, and that the people of my time expected these to be fulfilled in the Messiah. I would therefore introduce those circumstances which had been foretold; such as, the character of his mother—the place of his nativity—the slaughter of the infants in Ramah—his flight into Egypt—his being recalled—his being brought up in Nazareth—and the history of that Elijah that was to come before him. Thus I would adduce the testimonies of Moses, David, Isaiah, Jeremiah, Hosea, Malachi, as all concurring in him.

Having then introduced him under all these favorable circumstances, and fairly brought him before my readers, accompanied with every attestation which either their own expectations or the sayings of their prophets had made necessary; my next effort would be to furnish such evidences as their expected Elijah presented in his behalf, and such unexpected attestations as his Father from heaven and the Holy Spirit had given at his first public manifestation to Israel. Then I would give a specimen of his own character, deduced from what he said and what he did, that they might judge whether there was any thing in his doctrine or deeds incompatible with his pretensions. In selecting his own declarations I would prefer those of the greatest notoriety, such as his public discourses; and of his miracles I would adduce not only those of the most splendid character, but those which were performed in the presence of the largest and most respectable assemblies.

I would occasionally, as opportunity served, state the success attendant on his labors, mention the names of his principal followers, and introduce as early as possible to the notice of my readers those prominent characters who afterwards occupied so conspicuous a place in the triumphs of his cause. I would sometimes record such incidents in their history as would unfold their true character, and serve to give them credit with the people. We would always introduce the ancient predictions that bore upon him or them, and thus present a chain of evidence addressed to all that is in man, and to the peculiar temper and feelings of my countrymen. For this purpose pains would be taken to shew how he acted in all sorts of company—amongst friends and foes; and still having regard to the prejudices and errors of the times, such occurrences as would have a tendency to correct those mistakes

would be minutely detailed. Combining brevity and great comprehension with simplicity and perspicuity; tracing every prominent incident from his birth to his grave, his resurrection and ascension into heaven, we would thus produce such a phalanx of evidence as would leave without excuse every man who had read the ancient oracles, or only heard the comments of the public instructors of the people.

Such, I say, would be the general outlines of the course which reason would suggest to a person whose design would be to convince a people circumstanced as the Jews were, at the time Matthew published his testimony in Judea. And such, substantially, is the course that Matthew has adopted, and pursued.

Now as the design of a writer is his own guide in the selection and arrangement of his materials, arguments, and evidences, so it is the only infallible guide, when known, to the interpretation of what he has written. A regard to the grand design of the whole, and the grand design of each item in the narrative, will do more to explain to us the meaning of what is written, than all comments upon the meaning of words, or what is called "the doctrines" of scripture.

Were we to write at a great distance from Judea, as John did; where the people knew little or nothing of the Jewish prophets, or of the Jewish customs, we would not think of troubling them with a roll of lineage about his pedigree, nor with many quotations from the ancient prophets; except to let them know that he had been the subject of ancient prophecy, and mention a few instances to show that those prophecies had been most exactly fulfilled in him. We would introduce John the harbinger merely as "*a man sent from God.*" If we spoke of the people of Canaan, we would simply call them Jews. If we introduced any Hebrew names, such as *Rabbi* or *Messiah*, we would interpret them. If any of the sacred institutions of the Jews' religion, such as the passover, was introduced, we would call it *a feast of the Jews*. If we referred to any of the usual customs of the Jews, we would explain them, such as *the Jewish manner of purifying*. If we spoke of places in that country, we would give a geographical description of them, such as *Bethany on the Jordan*. If we alluded to the sectarian feelings of these people, we would describe to what extent they were carried, by informing our readers that *the Jews have no intercourse with the Samaritans*. Nay we would adopt the style of the east as far as compatible with a lucid statement of facts; and as *light* was a favorite topic of the Asiatics, we would, under this similitude, introduce to their consideration, Jesus as "*the light of the world.*" In affording them the evidences of the mission of this wonderful personage, knowing that they would argue much from the reception which Jesus met with at home in his own country, we would be particular in narrating the miracles wrought in and near to the metropolis; and the different arguments to which they gave rise: and as they would be more likely to have heard his fame from the people that visited Jerusalem at the great annual festivals and convocations, we would more minutely detail what happened

on those occasions. Such would be some of the peculiarities in addressing a people so great strangers to the Jewish history.

With similar varieties both Luke and Mark are distinguished, but for the same reasons, and subordinate to the same ends, and are just as easily understood as those of Matthew and John, when all the preceding considerations are attended to.

He who sincerely desires to understand these narratives will not only most unfeignedly present his supplications and prayers to him who giveth his Holy Spirit to them that ask him, but he will exercise those faculties of understanding which God has given him, and to which he has adapted all his communications since man became a transgressor. He will apply the same rules of interpretation to these compositions which he would apply to any other writings of the same antiquity. He will consider the terms, not otherwise explained by the writers, as conveying the same ideas which they are wont to convey in common acceptance. He will always keep the design of the writer before his mind. And, for this purpose, he will attend to all circumstances requisite to ascertaining his design—Such as the character of the writer himself, the circumstances of the people whom he addressed, or amongst whom he published his writings; their peculiar prejudices, views, and feelings, at the time of his writing to or for them; his own most explicit avowals with regard to his motives and intentions in making any communications to them. All these things will be attended to, and the writings examined in the natural order in which they are presented; noting every allusion and incident with the greatest circumspection, whether it regard time, place, or character. But above all, the most prominent object which the writer has in view will be the most prominent in the consideration of a rational reader of his writings. And when difficulties occur, not to be satisfactorily solved by the mere import of the words, that meaning which best accords with the design of the whole writing, or with the particular passage, will be preferred.

But, as yet, we have not called the attention of the reader to the ultimate design of these narratives. We have, indeed, noticed that the *immediate* design of these narratives is to convince the reader—that Jesus of Nazareth is the Messiah, the Son of God—and that this object is subordinate to another design, viz. that THE READER MIGHT, THROUGH THIS CONVICTION, ENJOY EVERLASTING LIFE.

Reader! this is the glorious end of these sacred histories. On the following pages is inscribed the most astonishing narrative ever read; the sublimest and the simplest story ever told. But this is not all. It is designed to accomplish an object superlatively grand, transcending,—in degrees inexpressible,—the most magnificent scheme that created intelligence ever conceived. To convert a race of polluted, miserable, and dying mortals, into pure, happy, and glorious immortals; to convert the gates of death into the gates of immortality; to make the pathway to rottenness and corruption a high road to deathless vigor and incorruptible glory; to make the grave itself the vestibule, the antechamber, to a

"house not made with hands, eternal in the heavens;" to make the dying groans of sin-worn nature a prelude to ecstasies unalloyed. Yes! this is the benevolent and glorious design of these testimonies. Books written with such a design, with a design to purify, elevate, and glorify, the debased and degraded children of men; to prepare, furnish, and adorn them for the society of principalities and powers, for the society of their God and King, in a world of perfect bliss, most assuredly comes with a divine character to men. Their claims on the attention and examination of those to whom they are presented, most certainly, are paramount to all others. And the bare hypothesis, to say nothing of the moral certainty, that they came from God with such a design, methinks is quite enough to woo our whole rational nature, to constrain all our moral powers; to test their high pretensions to a character so philanthropic and divine.

On such a theme who would not wish to be eloquent! But how can we equal in style a subject, which, when but faintly and in prospective viewed, exhausted the sublimest strains of heaven-taught prophets, and of poets, fired with God's own inspiration; whose hallowed lips tasted not the fabled springs of Pagan muses, but the fountain of living waters, springing from eternal love! Yet even these failed to lisp its praise. Nay, the brightest seraph that burns in heavenly light, fails in his best effort, and in profound thought, pores upon the marvellous theme. The compassion of the eternal God; the benevolence and philanthropy of the Father of the whole family in heaven and in earth towards us, the fallen children of his love, has transcended the loftiest grasp of the highest intelligence, and has made to falter the most expressive tongue in all the ranks of heavenly powers. In all the rapturous flights of those morning stars of creation, in all the ecstatic acclamations of these elder sons of God, the theme has not been reached; and though they have tuned their harps a thousand times, and swelled their voices in full chorus in countless efforts, yet the theme is still unequalled, and, as it were, untouched. Vain then would be the attempt, and fruitless every effort, to express, in corresponding terms, a subject so divine. Indeed, we have no language, we have not been taught an alphabet adapted to such themes.

"Come then, expressive silence, muse its praise."

A. C.

HINTS TO READERS.

IT has often been noticed that the grand laws of the natural world, that the fundamental principles of the philosophy of nature, are few and simple; that all sciences predicated upon God's works are reducible to a few leading or general principles. The same may be said of the grandest of all systems, of the noblest of all sciences—God's own system of virtue, and his science of happiness.

All the law and all the prophets were predicated upon *two* general principles, according to the reasoning of the Author of the christian religion. In the estimation of the same person, the whole christian religion is predicated upon *one* fact. But this fact is of such an astonishing nature that it affects both heaven and earth. Its meaning is every thing that regulates, or, it is the very principle upon which is predicated the moral government of the world. It affects the government of God over all men, and the cheerful and acceptable allegiance of any part of them. It is to the moral system and to the moral empire, every thing that the Sun is to the solar system and to the globe which we inhabit. It is the centre around which all pure and gracious affections in human minds revolve; and it is the source of light and life to a benighted and dying world. It attracts to itself every happy eye in the universe, and draws to itself every pious emotion in every human breast. The eyes of all saints, in all lands, are gladdened by its light; and the hearts of all are cheered and warmed by its vivifying powers. That the christian religion should be based upon such a fact is every way becoming of its author, and exhibits it to the rational mind as every way glorious and divine.

When one question of fact is answered in the affirmative, the way to happiness is laid open, and all doubts on the nature of true piety and humanity are dissipated. This question is one which the following histories alone can answer. The fact is a historic one, and this question is of the same nature. It is this: *Was Jesus the Nazarene the Son and Apostle of God?* This question is capable of being converted into various forms, such as, Are the subsequent narratives true? Did Jesus actually and literally arise from the dead after being crucified and interred? Did he ascend into heaven in the presence of his disciples? Is he constituted the Judge of the living and the dead? Or, Was he an impostor and a deceiver of men? It may be proposed in many a form; but it is still a unit, and all comes to this—*Is Jesus the Nazarene, the Son of God, the Apostle of the Father, the Saviour of men?* When this question is answered in the affirmative, our duty, our salvation, and our happiness are fixed and determined.

Although the subsequent writings of the apostles add an immense weight of evidence to that afforded by these histories, still the fact on which the whole system is built, is exhibited and attested in the following narratives; and from these primarily, if not exclusively, its truth and certainty must be determined.

Any hints, therefore, which may arrest the attention of the youthful reader, and direct his inquiries in the fair and impartial examination of these witnesses, appear to us of primary importance. For if these histories are not believed and understood, there is no enjoyment of the glad tidings which they announce—Philanthropy cannot exhibit itself to so much advantage on the theatre of this life, as in calling the attention, and in directing the pursuits of the young and the thoughtless, in the acquisition of what may be emphatically called *the true knowledge*.

In addition to the remarks on this subject, found in our preface to the four following narratives, we will subjoin a few important facts, derived from various sources, which we cannot at this time enumerate. These are designed to aid the youth who are desirous of understanding the following testimonies in their minute and diligent researches in these mines of salvation.

I. *Not one of these four historians wrote with any design of improving upon the others, of detailing the things omitted by them, or of supplying any defects which he observed in their statements.*

From this fact it would follow that none of these writers had any concern or thought when writing, how his testimony would correspond with, or how it might be viewed as an improvement upon, any other one. We know that this fact is not generally noticed, and that many "Harmonies" and "Sketches of the Life of Jesus," taken from these narratives, are predicated upon the supposition that each subsequent history was written with some design to supply the defects of the preceding. But amongst the arguments which support the above fact, one is chief; and, in our judgment, alone sufficient to make it manifest to all. For example; let it be supposed that Luke or John wrote with a design to supply certain omissions in Matthew, to make some improvement upon his testimony; how will such a supposition affect the character of Matthew as an Apostle, or the *Spirit* by which he wrote? The *Evangelists*, Mark and Luke, on this hypothesis, appear as correctors or improvers upon an *Apostle!!* But John avows his own *design* in writing, and this settles the point with regard to him. Nor can it be inferred from Luke's own preface, that he had ever seen the writings of Matthew or Mark. He speaks of many attempts that had been made to write these memoirs, but there is not the least ground to imagine that he ever alludes to any of those we now have.

The above fact is of much importance on many accounts; but we must leave it unaccompanied with any illustration or application to the use and appropriation of the reader.

II. *Not one of these historians relates all that he knew of Jesus, nor do they all relate as much as any one of them could have required concerning him.* In proof of this, see John, chapter xxi. This was

not their object. They do indeed give a fair specimen of his doctrine and of the evidence and authority which accompanied it.

In order to explain some facts which are partially related by one, more fully by another, differently by a third, and not at all by some of them; it will be necessary to remember that they all omit some things to which some of them refer, and that allusions are found in one to facts which he omits to record, but which are found in another. (As before said, it cannot be proved that any one of them had seen the testimony of any other at the time he wrote his own.) An instance or two must suffice. Three of the historians mention that Chorazin is addressed by the Saviour as having been the theatre on which many and stupendous miracles were wrought; such as would have converted Tyre and Sidon; and yet not one of the four witnesses so much as says that Jesus was ever there, much less exhibits one of these miracles. Again we find allusions to a form of prayer which John taught his disciples; yet none of these writers record it. None of them tells us that John the Immerser's father was struck *deaf* as well as *dumb*; and yet the fact is alluded to and gathered from these words—"They made *signs* to Zacharias how he would have his son named."

In other parts of the New Testament certain facts and occurrences in the life of Jesus are related and alluded to, which are not found in any of these narratives. Such as his being seen of five hundred brethren at one time, assembled after his resurrection; his discourses concerning his reign previous to his ascension; and even one saying of his is quoted by Paul, which, with the circumstances that gave rise to it, is omitted by them all, viz. "*It is more blessed to give than to receive.*"

But some things are alluded to by one which happen to be recorded by another. For example; John tells us that the disciple that was known to the High Priest's family went into the palace with Jesus, but he never tells us that Jesus was carried to Caiaphas. This the others record. Luke tells us that the women who first visited the empty sepulchre "*found the stone rolled away;*" but never tells us that the stone was sealed, or fixed at the entrance of the sepulchre.

This fact not only teaches us that the writers willingly omitted to record many things which they knew as well as those which they have narrated, because unnecessary to the completion of their design, but that apparent incongruities in their narratives *might be easily reconciled* by a knowledge of those things which either some, or all of them, found no occasion to record. This second fact exhibits the weakness of those puny critics who reject the testimony of these witnesses because they did not record every thing which they knew, or in a way that suits their peculiar notions of what is fitting; and it also shews us how little sense there is in all that talk about "contradictions and incongruities," and the attempts made to "reconcile" them, which we so often hear.

III. *These historians do not always aim at giving the precise words of those they quote, not even of the Saviour himself, but only the full*

and precise sense of what was uttered or written. This applies to their quotations from the Jewish prophets, the words of angels, and even of the Father himself.

It is true that where they aim at giving the words of the Saviour, they do, in some respects, vary from one another. In this way, however: The Saviour's mother tongue was the *Syro-Chaldaic*, then spoken in Judea. In translating his words into Greek they sometimes differ from one another as other translators differ in selecting words which equally convey the same sense. And in writing to different people they would naturally select such words as would most correctly communicate to their understanding the sense of his expressions. But as was said, they do not always aim at giving the precise words. For example; the testimony which the Father gave to Jesus at his immersion is differently given by Matthew, Mark, and Luke:—"This is my beloved Son in whom I delight." "Thou art my beloved Son in whom I delight." "Thou art my beloved Son; in thee I delight." In words these attestations differ; but as respects the testimony in favor of Jesus, or as respects the sense, they are the same. But these writers do not, in this instance, differ more from one another, than one of them might differ from himself. The heavenly messenger says to Cornelius, "*Thy prayers and thine alms are come up for a memorial before God.*" Yet Peter in quoting these words, says, "*Thy prayer is heard, and thine alms are had in remembrance in the sight of God.*" Many such instances may be found in these narratives, which, instead of detracting from, greatly add to, the credibility of the whole. But the use and application of these facts is beyond our limits, and left to the judicious reader.

IV. *The Saviour often delivered the same maxims, parables, and discourses, during his public labors, and many of his miracles were accompanied with many of the same circumstances, though exhibited in times and places far remote.*

A very superficial observer must see this. In the commission which Jesus gave both to the *twelve* and the *seventy*, whom he employed during his lifetime, he authorizes and commands them to announce the same truths, to publish the same facts in every village and city, and to perform the same classes of miraculous cures for a confirmation of the truths they declared. And indeed it would be difficult to conceive how any public teacher, daily employed in communicating instructions on a few glorious topics, could avoid delivering the same discourses, answering the same questions, and exhibiting the same evidences in unfolding the same kingdom, and in enforcing the same reformation on all persons, as did the Saviour, and avoid repeating many of the same things. This fact will solve some difficulties which have appeared to some individuals respecting fragments of the "Sermon on the Mount" and other discourses found in the different narratives and in different places of the same narrative; as well as some other imaginary difficulties of another kind.

V. A fifth fact of some consequence, is, *that the order of narration in these histories is similar to the Jewish and other ancient*

histories, and is not conducted according to the modern plan of historic writings; consequently not so lucid to us, who are accustomed to a greater degree of precision in affixing dates to events and transactions, as also in describing the theatres on which they happen, as histories conducted on our own plan.

We are liable to err in supposing that events following each other in close succession in the thread of narration, as immediately followed each other in time and place, in actual occurrence. But often events which appear to be immediately connected in the narrative, happened at times and places considerably remote. One would think on reading the close of Luke's testimony, that Jesus ascended to heaven the same evening on which he arose from the grave, but the same historian tells us elsewhere that he did not ascend till nearly six weeks afterwards. We shall leave these facts with the reader, and conclude with a few remarks on the *whole plan* of these historians.

Their plan and its execution are alike simple, beautiful, and supernatural. Viewing their narratives as a whole, and taking them together, they furnish a combination of evidence, sublime and majestic as the heavens, and as irrefragable as that which assigns to the Almighty the mechanism of the universe. The shafts of conceited sceptics aimed at these impregnable bulwarks of our faith fall harmless at their own feet, as the schoolboy's arrows aimed at the extinguishment of the sun.

With what skill, simplicity, and beauty, is the nativity of this long expected child introduced. His birth appears, for a time, to engross the undivided attention of all the pure and high intelligences in heaven and earth. God's heavenly messengers are ever on the wing with some important errand relative to the care, safety, and management of this well beloved Son. The eastern magi and the shepherds of Bethlehem, alike admonished from the skies, are found hastening to the cottage, alike importunate in their inquiries, and equally devout in presenting their acknowledgments at the feet of this wonderful stranger. Both Herod and his nobles are troubled at the tidings of his birth, and alike apprehensive of a revolution in Judea fatal to their ambitious expectations. The wakeful thoughts and the night visions of those honored females, the relatives and acquaintances of the favorite Virgin, are all engrossed in scenes in which this highborn infant is exhibited as full of grace and truth. The prophets and prophetesses in Jerusalem and Judea, in all their interviews, think and speak of nothing else. Some oracle concerning him, or some expression of his infant lips, are the only subjects which fill their hearts, to the exclusion of all and every thing besides.

Thus they introduce him. Through all the meanderings of the seed of Abraham for forty-two generations, they trace his ancestry, to the exact accomplishment of every syllable announced to the father of the faithful, or repeated to any of his illustrious descendants. Next they present the last of Israel's prophets who came to consummate the Jewish line, as so much engrossed in preparing his way as to neglect ordinary attention to food and

raiment, the chief concern of almost all the human race. Then they open the heaven of all the ancient prophets and pour upon his head a continued stream of prophetic light, illuminating by its reflection every step of his journey from the cradle to the cross—from the manger to the sepulchre of a rich nobleman, a senator of the commonwealth of Israel.

But here they do not stop. They narrate other attestations given of him still more illustrious. While John the Immerser, the favor of God to Israel, is loudly proclaiming to the inhabitants of Judea and Jerusalem Jesus, the Lamb of God, taking away the sin of the world, and putting an end to sin-offerings;—soon as Jesus emerges from the Jordan, soon as he is born of water, the voice of his Father is heard. He bows the heavens. He declares aloud from the excellent glory, "*This is my beloved Son in whom I delight!*" and to identify the person of whom he thus spake, the Spirit of God, as a dove cowers down, descends upon his head, and there abides until it disappears in him.

Having thus introduced him with these high recommendations, with these credentials from earth and heaven, his own deeds are permitted to speak for him. All nature then feels and owns him universal Lord. His hand is never stretched out but his benign and beneficent power is displayed and felt. His lips are ever teeming with grace and truth. Not only does the race of living men amongst whom he is reckoned feel and attest his omnipotence; not only does the air, the earth, and the sea, lay their respective tributes at his feet; but even the dead, and the spirits of the dead, of times past and present, both good and evil, come and own him as the Lord of all. Strange assemblage of evidence! Unparalleled concurrence of things human and divine—of things animate and inanimate—of things above and things beneath—of all ranks and orders of intelligences, both good and evil, of the whole universe, in confirmation of his pretensions!! Nothing like this was ever seen or thought of before. The only occurrence the least analogous to it, and that will not bear a comparison with it, which the annals of the world exhibited, was the universal assemblage of the inhabitants of earth and air to Noah when entering the ark. Moved by Heaven, they forgot all their antipathies and their discords, and all concurred in avouching Noah as their saviour and the founder of a new world. This is but a feeble type, yet it is the only one all history affords of this universal suffrage in acknowledging Jesus of Nazareth as God's own Son and our only Saviour.

These sacred historians, then, had no model which they could imitate—no lesson nor instructions in their plan from all that had gone before them. Moses himself failed to instruct them. No age, no history, no people set them an example. Their success in this cannot be attributed to any other cause than to the supernatural qualifications which they possessed, than to the all-creative energies of that Spirit which brought all things to their remembrance, and to that unparalleled character which is the subject of their memoirs.

Touching their own character, too, it may be observed that they exhibit themselves to be the most artless, the least accomplished, and the most faithful historians that ever wrote. They are the least indebted to human accomplishments of all writers whose works survived one century; and yet they have excelled all others in all the essential attributes of a historian. Their honesty and fidelity constitute the most prominent trait which arrests the reader's attention, whether he thinks of them as men or as biographers. They seem always so completely absent to themselves and each other; so regardless of their own reputation; so entirely absorbed in their Master's praise, that they tell their own faults, and blab out each other's weaknesses, without ever seeming to think or to care what opinion the reader would form of them or of any thing they record. They seem to have no feelings in common with other writers. They are so full of facts, so enamored with the words and deeds of their Master, that to record these was all they aimed at, was all they deemed necessary. To conclude in the words of Dr. Macknight: "Through the whole of their histories they have not pronounced one encomium upon Jesus or upon any of his friends; nor thrown out one reflection upon any of his enemies, although much of both kinds might have been, and no doubt would have been done by them. had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised by them, his death is not lamented, his friends are not commended, his enemies are not reproached; but every thing is told naked and unadorned, just as it happened, and all who read are left to judge and make reflections for themselves—so deeply are they impressed with the dignity and importance of their subject."

INTRODUCTION
TO THE
ACTS OF THE APOSTLES.

THIS book has been sometimes titled "*The Gospel of the Holy Spirit*," because it is the only book which gives us an account of his descent and splendid operations in the confirmation of the mission of the Apostles. It has also been styled "*The Gospel of the Gentiles*," because it is the only source of information on their calling and fellowship with the Jews, in the blessings of the reign of Messiah the Great King. In most of the Greek copies of the New Testament it is called "*The Acts or Transactions of the Apostles*," because it exhibits their labors in planting christianity in the world. This name, however, does not fully comport with the contents of the book. It is not *the Acts of the Apostles*, but *Acts of Apostles*; because only a few transactions of a few of the Apostles are mentioned in it. By Chrysostom, one of the Greek Fathers, it is named, "*The Book, the Demonstration of the Resurrection*."

It does not appear that Luke designed to write what might be called an ecclesiastical history of his own times, nor an account of the labors of all the Apostles, nor even of all the labors of any one of them, during the time embraced in his narrative. If he had designed such a thing, he fell far short of it: for of all the Apostles he says but little, except Peter and Paul; and even of the last mentioned, though more minute in his history, he narrates comparatively but very little. Though more particular in detailing his journeys by land, and voyages by sea, than those of any other person, he omits several of his sea voyages, and is altogether silent on the incidents of his journey into Arabia. Nor does he appear to have designed to write a history of the foundation of congregations and christian communities in the different countries of the world in which they were formed during the thirty years embraced in his history: for he says nothing of the foundation of the first christian community in the city of Rome, in Babylon, in Egypt, and in many other places of note alluded to in the Epistles. Nor can it be gathered from his narrative that he intended merely to relate such things as he was an eye-witness of, or a party concerned in; for he is not full in recording even these, and tells of many other things of which he was not an eye-witness. What then was his design?

There are *two* things on which he fixes the attention of his reader with more than ordinary care. The *first* of these is the opening of the *reign of Heaven* amongst the Jews on Pentecost, and the wonderful displays of heavenly influences attendant on that glorious event. He narrates no more of the history of the

first congregation in Jerusalem than is necessary to give a correct view of the commencement of Messiah's reign over the literal descendants of Abraham. This occupies the one-fourth of his whole narrative.

While he follows the order of the commission, beginning at Jerusalem, proceeding to Samaria, and thence to the uttermost parts of the earth, in giving a brief account of the establishment of christianity; the *second* object which seems pre-eminently to engross his attention, is the commencement of the reign of Messiah over the Gentiles. Hence we find the calling of the Gentiles, and all the events connected therewith, more fully and circumstantially related than any thing else. Of the occurrences in Jerusalem at the time of the meeting of the Apostles, and of the labors of Paul in all his journeys, those things are particularly told which concerned this event. These considerations suggest to us that, while Luke designed to give a brief account of how the Apostles executed their commission in general, in Judea, and Samaria; his grand design in writing was to establish in the minds of all christians of that age, with a reference also to future times, the just claims and inalienable rights of the Gentiles to be considered and treated as God's people; to become members of the christian communities, on the same footing with the Jews. Doubtless this was his grand or chief design in writing this history. The plan he pursued was not to settle the controversy by argument, as Paul does in some of his epistles; but by recording what God had done for this people; by simply shewing that he had done every thing for them which he had done for the Jews, and had made no difference between Jews and Gentiles under the reign of his Son.

Admitting this to have been his chief design in writing his narrative, how suitably does it account for his minuteness in describing the conversion of Saul and his call to preach to the Gentiles; the story of Cornelius and Peter; the debates at Jerusalem; the separating Paul and Barnabas to their mission; the decrees of the apostles and elders; together with his frequent accounts of Paul's speeches to, and interviews with, the Gentiles, and the success attendant on the labors of Paul and Barnabas amongst them. This view of his design in writing this book also accounts for his having omitted to inform us of the travels and labors of the other Apostles, and of the congregations which they planted in different places, with many other things which could not be accounted for, upon the supposition of his intending to write a history of the acts of the Apostles, during the period from the ascension of the Messiah till Paul arrives a prisoner at Rome.

It is nevertheless true, that in accomplishing his design he is obliged to give us a very general and comprehensive view of the introduction of christianity throughout the whole world. So that still his history is, in a certain sense, an ecclesiastic one, the oldest and most authentic in the world. As the four preceding histories constitute rather memoirs than biography, so this is rather mere sketches of what happened during the labors of the Apostles, than a history of the transactions of any one of them.

Of the New Testament historians Luke is the most eminent. He gives us one continued history from the commencement of the christian era down to A. D. 63 or 64. He records in his testimony concerning Jesus, and in his Acts of Apostles, all the grand and important events and transactions connected with the establishment of the christian religion in Asia, Africa, and Europe. This book is the grand link which connects the previous histories with the Apostolic Epistles, and constitutes a key to the right interpretation of them; without which they would have been, in a great measure, unintelligible. An accurate acquaintance with the history of the people which composed most of the congregations to which the Apostles addressed letters, with the time and circumstances of their conversion, and with their customs and questions found in this book, greatly facilitates our proficiency in the knowledge of those letters which explain the meaning and bearings of that one glorious fact on which the christian superstructure is reared.

From it alone we learn by what means that great moral and religious revolution was accomplished in the world, which eventuated in the destruction of polytheism and idolatry in the best portions of the world; which desolated so many Pagan temples and caused millions of altars to moulder down to dust; notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and in suppressing this "wicked and odious heresy," as the Romans called it.

From it we also learn what true christianity is, and how far the modern exhibitions of it have degenerated from the ancient and Apostolic order of things; we discover what was the spirit and temper of the first christians, and the character and design of their religious meetings. In a word, as Dr. *Adam Clarke* observes, "In the book of the Acts we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish*; or "all these together: but now all is *holy, spiritual, and divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power: not by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *christian, there, we may rest assured, is the fullest evidence that that church is wholly anti-*"

"*christian*: and where such a church, possessing *secular* power, "has endeavored to support itself by *persecution*, and persecution "unto privation of *goods*, of *liberty*, and of *life*, it not only shews "itself to be *anti-christian*, but also *diabolic*. The religion of Christ "stands in no need either of human cunning or power. It is the "religion of God, and is to be propagated by *his* power: this the "book of the Acts fully shews; and in it we find the true model, "after which every church should be builded. As far as any "church can shew that it has followed this model, so far it is holy "and apostolic. And when *all* churches or congregations of people, "professing christianity, shall be founded and regulated according "to the *doctrine* and *discipline* laid down in the book of the Acts of "the Apostles, then the *aggregate body* may be justly called "*The Holy, Apostolic, and Catholic Church.*"

"Ye diff'rent sects, who all declare,
"Lo! CHRIST is *here*, and CHRIST is *there*,
"Your stronger proofs divinely give,
"And *shew me where* the christians *live.*"

PREFACE TO THE EPISTLES.

EPISTOLARY communications are not so easily understood as historic writings. The historian writes upon the hypothesis that his reader is ignorant of the facts and information which he communicates, and therefore explains himself as he proceeds. The letter-writer proceeds upon the hypothesis that the person or community addressed is already in possession of such information as will explain the things to which he only alludes or simply mentions. This is more especially the fact when the writer of a letter addresses a people with whom he is personally acquainted, amongst whom he has been, or with whom he has already conversed upon most of the subjects on which he writes. A letter to persons who have heard the writer before, who know his peculiarity, and, above all, who are perfectly acquainted with their own circumstances, questions, debates, difficulties, conduct, &c. may be every way plain, and of easy apprehension to them, when it may be very difficult, and in some places unintelligible, to persons altogether strangers to these things. It is a saying to which little exception can be made, that every man best understands the letters addressed to himself. It is true, if another person were made minutely acquainted with all the business from first to last, with all the peculiarities of the writer, and circumstances of the persons addressed, and with all the items of correspondence, he might as fully and as clearly understand the letter, as those to whom it was addressed.

There is no doubt but that the apostolic letters were plain and of easy apprehension, as respected the style and sentiment, to the persons who first received them, though some of *the things* contained in them might be difficult to be comprehended or fully understood even by them. The difficulties that lie in our way of perfectly understanding them, though much greater than those in the way of the persons to whom they were first sent, are not at all insurmountable. The golden key of interpretation is very similar to the golden rule of morality. To ascertain what we ought to do to others, on moral principle, we must place ourselves in their circumstances; and to ascertain the meaning of the apostolic epistles, we must place ourselves in the circumstances of the persons to whom they were written. So far a resemblance exists between the golden key and the golden rule! But to develope this principle and to exhibit its practical use, we shall lay before the reader a few considerations which will embrace the chief difficulties in our way, and the best means of surmounting them. What we advance on this subject may be considered as an answer to the question, *How shall we place ourselves in the circumstances of the persons addressed?*

In the first place, then, *we are to remember that these letters were written nearly eighteen centuries ago.* This fact has much meaning in it. For it follows from it, that, excepting the prophetic part of those writings, not a word or sentence in them can be explained or understood by all that has happened in the world for eighteen hundred years. We might as well expect to find the meaning of Cicero's orations, or Horace's epistles, from reading the debates of the British parliament or of the American congress of last year, as to expect to find the meaning of these epistles from the debates and decisions of the council of Nice, or of Trent, or of Westminster; from the ecclesiastic history, the moral philosophy, or the scholastic divinity of any age since John the Apostle breathed his last.

From the above fact it follows that the most accurate acquaintance with all those questions of the different sects, with all their creeds and controversies which have engrossed so much of the public attention, if it does not impede, most certainly does not facilitate, our progress in the knowledge of the apostolic epistles. As the Apostles did not write with any of our questions before their minds, or with a reference to any of our systems, it is presumptuous in the extreme to apply what they have said on other questions to those which have originated since. And as they did not write with any design of making out a system of doctrine, it is preposterous to attempt to make out a system for them, and oblige them to approve it.

In the second place, as the apostles wrote these letters with a reference to their own times, to the character and circumstances of the people with whom they were conversant, a knowledge of the character and circumstances of those people is of essential importance in order to understand the letters addressed to them.

By the *character* of the people, we mean not only their character at the time the letter was written, but also their previous character; what sort of persons they were before their conversion, as respected religion and morality; what their peculiar views and prejudices, and what their attainments in the learning and science of their age and country. By the *circumstances* of the people, we mean not merely their political and commercial standing, but as regards unity of views and co-operation; whether they were living in peace and harmony among themselves; whether they were persecuted by those of different sentiments, or whether they were enjoying tranquility unmolested from those without.

In the third place, a knowledge of the character and circumstances of the writer of an epistle is of essential importance in understanding it. His character as respects style and method; what his peculiar art of reasoning and modes of expression; what relation he bears to the persons addressed; whether personally acquainted with them, or by report; whether their father or brother in the faith; whether his letter is the first or second to them, or one of a series not extant; whether it was solicited on their part, an answer to one from them, or written of his own accord; whether he addresses them alone, or others in conjunction

with them; and whether he writes in his own name or associated with others, and what their character and standing.

In the next place, great attention must be paid to his *design* in writing to them at that time. It must be ascertained whether he writes with a reference to their whole circumstances, or to some one more urgent consideration; whether that consideration was one that respected themselves merely, or others equally with them; whether he aimed at the full accomplishment of his design in one letter, or in others; or whether he reserved some things to a special interview, or to some persons soon to visit them.

In the fifth place, the reader must recollect that no one sentence in the argumentative part of a letter is to be explained as a proposition, theorem, proverb, or maxim, detached from the drift and scope of the passage. Indeed, neither words nor sentences in any argumentative composition have any meaning but what the scope, connexion, and design of the writer give them. Inattention to this most obvious fact has beclouded the apostolic epistles, has introduced more errors into the views, and unmeaning ceremonies into the practice, of professing christians, than any other cause in the world. To this the cutting up the sacred text into morsels, called verses, has greatly contributed. Many passages, otherwise plain and forcible, have been weakened and obscured by this absurd interference.

The difficulties in the way of our understanding these epistles may be easily gathered from the preceding items. We must place ourselves in Judea, in Rome, or in Corinth, and not in these places in the present day; but we must live in them nearly two thousand years before we lived at all. We must mingle with the Jews in their temple and synagogues. We must visit the temples and the altars of the Pagan Gentiles. We must converse with Epicurean and Stoic philosophers—with Pharisees and Sadducees—with priests and people, that died centuries before we were born. We must place before us manuscript copies of these epistles, written without a break, a chapter, or a verse. We must remember what the writers *spoke* to the people before they wrote to them. We must not only attend to what they said and wrote, but to what they did. And we must always bear in mind the numerous and diversified enemies, in authority and out of it, with whom they had to conflict. Now all these are apparently great difficulties, and, at first view, would seem to put the golden key of interpretation out of the reach of all.

They are not, however, insurmountable. In reading any epistle, on any subject, written by any person, we are accustomed to attend to all these things, in substance, if not in form. Indeed, these are but the dictates of common sense, regarded by every person in the common occurrences of every day. Who is there that reads a letter from any correspondent without placing before his mind the character, views, and all the circumstances of the writer? Who is it that reads a letter addressed to himself or any other person, that does not attend to his own circumstances or those of the person addressed, with a reference to the items of correspondence? Does

he not regard the date, the place, the occasion, and the apparent design of the communication? Does he divide the letter into chapters and verses, and make every period or semicolon in it a proverb, like one of Solomon's; a theorem, like one of Euclid's, an axiom, like one of Newton's? Does he not rather read the whole of it together and view every sentence in it in the light of the whole, and with a reference to the main design? Most certainly he does. All that is contended for in these remarks, is, that the same common sense should be applied to the apostolic epistles which we apply to all other epistolary communications.

We have said that the above mentioned difficulties are not insurmountable; and in proof that they are not, and that we may place ourselves in the circumstances of those addressed in the epistles, with more ease than at first sight appears, we would call the reader's attention to the documents which the New Testament itself furnishes, to aid us in an effort of so much importance.

In the first place, then, the historical and epistolary books of the New Covenant afford us the necessary documents to place ourselves in the circumstances of the persons addressed, in all those points essential to an accurate apprehension of what is written to them. It presupposes that the reader is in possession of the ancient oracles; or that he has, or may have, the information contained in them. As much is recorded of the peculiar character and views of the Jews and Gentiles in the apostolic age, of the sects and parties of both people, as is necessary to understand the allusions to them in these writings; and in proportion to the important bearings that any historic facts have upon the apostolic epistles, is the amount of information afforded. For example; there is no historic fact which explains so much of Paul's epistles as the opposition which the Jewish brethren made to the reception of the Gentile converts into the Christian congregations on the same footing with themselves; and there is no historic fact in the history of the lives and labors of the apostles, so frequently and fully presented to the view of the reader as this one.

Indeed the number of facts necessary to be known in order to our associating around ourselves the circumstances of those addressed, in most of the apostolic epistles, is by no means great. It is rather the importance, than the number of them, which illustrates these writings. A few facts belonging to the apostolic commission explains a large proportion of the writings of the apostles. For instance, they were to announce and proclaim to Pharisees, Sadducees, Samaritans, and men of all nations—that JESUS THE NAZARENE was the Son of God, and the Saviour of men. When this was done, and some of all these people were persuaded of the truth of this proposition, the next work of the apostles was to associate them in one religious community by opening to their apprehension the import and design of the facts which they already believed. In making one new religious body or association of persons, whose former views, prejudices, partialities, and antipathies were so discordant, lay the chief difficulty, and constituted the most arduous part of

the apostolic labors. The Jew with great reluctance abandoned his prejudices against the Gentile; and the Gentile with no less difficulty was reconciled to the Jew. The Jew conceived that it would be an improvement upon the christian religion to incorporate with it a few of the essentials of Judaism; and the Gentile fancied that some of his former much loved philosophy would be a great acquisition to a christian congregation. The infidel, or unbelieving Jews, attacked their brethren who associated with the apostles—first by arguments, and lastly by physical force; and the Gentile philosophers and magistrates alternately ridiculed and persecuted such of their brethren as united with this sect every where spoken against. The apostles labored to keep the doctrine of the Messiah pure from any mixture with Judaism and Gentile philosophy, and to fortify the minds of the disciples with arguments to maintain their controversy against their opponents, and with patience and resolution to persevere amidst all sufferings and persecutions. Now these few facts, so frequently and fully stated in these writings, go a great way in explaining some entire epistles, and many passages in others.

But in a preface to one of the epistles, we can illustrate and apply these principles to much better advantage, than in such general remarks; and for this purpose we shall present the reader with a short preface to the Epistle to the Romans, which has generally, both by the ancients and moderns, been considered the most obscure and difficult of all the epistles.

PREFACE TO THE EPISTLE TO THE ROMANS.

AS this epistle, when understood, is a sort of key to the greater number of Paul's letters, much depends on forming clear and comprehensive views of its import. As far as our limited means of furnishing such preparatory information as may assist the reader in examining it for himself will permit, we shall contribute our mite. In the first place we request the reader's attention to a few facts of great importance in the investigation of this epistle, and, indeed, of all Paul's epistles.

I. The main question discussed in the narratives of Matthew, Mark, Luke, and John; or the grand topic of debate from the time John the Immerser appeared in the wilderness of Judea, till the resurrection of Jesus, was, *Whether Jesus the Nazarene was the Messiah.* The Jews on the one part, and the Saviour and his apostles on the other, were the only persons engaged in this controversy, the principal parties in this discussion. Hence it was altogether confined to the Jews. Indeed *they* only had the means of determining this point, as they were in possession of the oracles which foretold his coming, identified his person, and attested his pretensions.

II. The grand topic of debate from the resurrection of Jesus till the calling of the Gentiles, an interval of several years, was, *Whether Jesus who was crucified had actually arisen from the grave and ascended into heaven.* This, though different in form, was, in effect, the same as the preceding. It was differently proposed

and argued, though tending to establish the same grand point. The Jews in Judea, the Samaritans, and the Jews in all the synagogues among the Gentiles, whither the apostles went, were the only persons who took an active part in this controversy.

III. After the calling of the Gentiles, and the number of disciples amongst the Jews had greatly augmented, a new question arose, which, amongst the converts generally, and especially amongst those of the Jews, occupied as conspicuous a place as the first question did amongst the Jews in Judea. This question is as prominent in many of Paul's epistles as the former are in the historic books of this volume. It is this: *Whether the Gentile converts had a right to be considered the people of God equally as the Jewish believers; or whether they should be received into the christian congregations of believing Jews, without submitting to any of the Jewish peculiarities, on the same footing with the circumcised and literal descendants of Abraham.*

IV. Many questions grew out of this one, which for a long time occupied the attention of the christian communities throughout the world, and called for the attention of the apostles. But as Paul was the apostle to the Gentiles, he was obliged to take a more active part in these discussions, and thus we always find him the bold and able advocate of their rights, however, or by whomsoever, assailed. To this question we are doubtless indebted for much of the information which this apostle has given us, as it was the occasion of so much being written on many topics connected with it, such as—

1st. The genius and design of circumcision. 2d. The promises made to Abraham. 3d. The nature and design of the Law of Moses, or Old Covenant. 4th. The righteousness of the Law, and the righteousness of Faith; or justification by works and justification by grace. 5th. The Jewish priesthood and sacrifices. 6th. The sacrifice of Christ. 7th. The grace of God, or the divine philanthropy. 8th. The election and calling of the Jews. 9th. The nature, design, and glory of the christian constitution and assembly: and many other topics subordinate to, and illustrative of, the one grand question concerning the reception of the Gentiles.

To simplify still farther, and to comprehend under a few heads the whole apostolic writings, it may be said that there are *three* gospels, with their circumstances, which engross the whole volume.

The first is "*the glad tidings,*" emphatically and supereminently so called, concerning Jesus of Nazareth, exhibited and proved to be the only begotten Son of God, sent to bless the people amongst whom he appeared, who credited his pretensions. The second is *the glad tidings of salvation to the Gentiles*, called "*the Gospel of their Salvation.*" This exhibits Jesus as the Saviour of the world, and his death as a propitiation for the sins of the whole world. The third gospel is that developed in the Revelation of John, in the common version called "*the everlasting gospel,*" or good news, that the long apostacy, that the long dark night of anti-christian superstition, tyranny, and usurpation, is passed: and that the

kingdoms of the whole world have become the kingdoms and empire of Jesus, the King of kings.

The circumstances that gave rise to these three gospels constitute the shade in the picture of God's philanthropy. The developement of the character and condition of the human family, relative to these *three gospels*, in connexion with them, engross the whole apostolic writings. On this a hint or two must suffice.

As to that which is by way of eminence called "*the Gospel*,"—the degenerate and apostate state of the most enlightened and favored nation amongst men, the descendants of the Father of the Faithful, form the contrast; and, as a foil, set off and brighten this most splendid of all exhibitions of the mercy of God, from which spring all other good news to men.

As to the second gospel or good news—the deplorable condition, the ignorance of God, and the nameless vices of the Gentile world; their long alienation from God, and scandalous idolatry, constitute a theatre on which to exhibit to advantage the glad tidings of God's gracious purposes towards them from the beginning, evinced in sending his Son to make a propitiatory sacrifice for their sins, and in calling himself the God of the Gentiles as well as of the Jews.

And as to the third gospel—the awful apostacy of the professed christian communities, and gross departure from the letter and spirit of the christian institution; their schisms, strifes, and persecutions, which this apostacy has given rise to; the long rejection and continued infidelity of the Jews, with awful grandeur prepare the way for the proclamation of the everlasting good news—the joyful era when it shall be sung, "*Babylon the Great is fallen, NEVER more to arise!*" The kingdoms of this world have become the kingdoms of our Lord, and his saints shall triumph with him for a thousand prophetic years! These engross the whole apostolic writings.

The first of these three has been fully discussed and established in the testimonies of the four evangelists. The second is recorded in the book of the Acts of the Apostles, and developed in the epistles. The third, in some passages of the epistles, but particularly and fully in the last revelation made to the Apostle John.

The Epistle to the Romans is altogether devoted to the second—and was written with a design to prove that the believing Gentiles are, equally with the Jews, entitled to all the rights and immunities of citizenship in the kingdom of God's own Son.

This brings us to the Epistle to the Romans; in reference to which let it be remembered, that although the term *Roman*, in its most restricted sense, denoted a Pagan citizen of Rome; yet both Jews and proselytes who lived there were called *Romans* as well as the Pagan citizens of Rome. Hence Luke informs us that Roman sojourners, both Jews and proselytes, heard Peter announce the glad tidings on Pentecost in Jerusalem. Hence we may conclude that a congregation in Rome was formed soon after the return of the Roman Jews from Jerusalem. Though the congregation in Rome was at first composed exclusively of Jewish

disciples, after the calling of the Gentiles, and especially at the time when Paul wrote this letter, it was composed of Jews and Gentiles.

Without going into a long detail of particular proofs to come at the *design* of the apostle in writing this letter, we may readily gather from the epistle itself that the Jewish and Gentile disciples in this congregation were not perfectly reconciled on account of certain questions and debates, involving the Jewish peculiarity; that the great question between the Jews and Gentiles was not decided in this congregation, though so eminent in the christian faith; that Paul wrote with a reference to the actual condition and circumstances of this people, according to the best information he had respecting them, not having been himself at Rome. As this congregation was placed in so conspicuous a place, and was known to the whole christian communities throughout the Roman empire, the settling of this question in Rome was a great object; and as the apostle, though anxious to visit the city, had been prevented for a long time, he conceived the noble design of settling the difficulties between the Jewish and Gentile brethren in this city, by a long and argumentative epistle, embracing all the points of chief difficulty between the Jews and Gentiles in Rome and elsewhere. Such was the *design* of writing this letter, as many circumstances mentioned in it, and all evidences, internal and external, evince.

Having formed such a design, the apostle was at no loss how to execute it. He was well skilled in all the questions and customs, and expert in all the arguments of the Jews in support of their peculiarity. He knew all that a Judaizer or an infidel Jew could say in support of his darling theme. Besides, as the Judaizer, who aimed at bringing the Gentiles under the law, argued from the same topics that the infidel Jew handled, to show the superiority of the Jews' religion and to oppose the Christian, the apostle so arranges his arguments as to silence both. He was well aware that this letter would soon become public property, and that it would be read by all parties, as well as by the brethren to whom it was addressed; for all would be anxious to know what "the apostate Jew," as some called him, or the great "apostle to the Gentiles," had to say with reference to these questions. He writes with all these things before his mind.

It is worthy of notice that the apostle does not attempt to settle such questions merely, or, indeed, at all, by his apostolic authority. Though his decision, without assigning a single reason for it, would be final amongst all christians who recognized him as an apostle; yet he does not attempt to settle the point in this way. He appears as a logician, and meets opposition, not by a decree, but by argument. In this way he enlightens and confirms the christians in the faith, and qualifies them to convince and silence those who would not receive the decree of an apostle, as that from which there is no appeal.

Now placing before our eyes the congregation of christians in the great city of Rome, the mistress of the world, A. D. 57; every day visited by travelling christians, both Jews and Gentiles, from

all nations; considering the notoriety of this congregation, having the eyes of the philosophers, priests, and illustrious men of Rome fixed upon it; bringing near to ourselves the prejudices of Jews and Gentiles against each other in former times, and the high conceptions of the former, as being the only people—righteous, elected, approved, and beloved of God; remembering, too, their contempt of the Gentiles, rulers and ruled; their keen sensibility on every topic affecting their national honor; at the same time fixing our eyes upon the author of this letter, his deep knowledge of the human heart, his profound acquaintance with the Jews' religion, and with the character and feelings of his countrymen; his great abilities as a logician; his divine skill in the christian religion; his tenderness towards his brethren of the Jews; his zeal for their conversion: keeping all these things in remembrance, and, above all, *his design* in writing this letter, let us attempt an analysis of the argumentative part of it.

1st. After his introduction and usual salutation, he gives a minute exhibition of the religious and moral character of the Gentile world.

2d. Then he delineates the religious and moral character of the Jewish people.

His design in this part of the epistle is to prove that the mass of the Jews and Gentiles were equally vile and obnoxious to divine vengeance; that neither of them could constitute any claim on the righteousness of God; that they were equally destitute of national righteousness, and of every plea predicated upon their own character or works. He also shews that individuals amongst Jews and Gentiles, who acted in conformity to their means of knowing the character and will of God, were also equal in the divine estimation. In a word, he proves the Gentiles and Jews, whether considered nationally or individually, as "*without any difference*" respecting the great question which he discusses. He proves them "*all under sin*," and that God is equally "*the God of the Gentiles as well as of the Jews*."

3d. He, in the next place, exhibits "*the righteousness of faith*" as equally accessible to them both, as bearing the same aspect to them nationally and individually. In establishing these *two* points, the difficulties existing between Jews and Gentiles, converted to christianity, are decided. For let it be admitted that the Jews and Gentiles, *before* converted to christianity, were *without difference*; that *when* converted to christianity, they were *without difference* as respected the righteousness of faith; and the consequence would be, that they should, *without difference*, be admitted into the christian communities. This is the scope, design, and termination of the argumentative part of this letter, which closes with the end of the eleventh chapter.

But the Jews had many objections to make to these grand positions which the apostle lays down; and in exhibiting their objections, they argued from various topics, which the apostle is obliged to discuss before he could triumphantly establish his positions. The principal topics were—1st. *Circumcision*. 2d. The

Covenant with Abraham, his righteousness, and the promise of Canaan. 3d. The Law at Sinai. And 4th. The election and calling of the nation as the covenanted people of God. These embrace the chief topics of argument, and these Paul must meet and repel before he can carry his point argumentatively.

In the third chapter he meets the first objection. He introduces the Jew saying, "*What profit is there in circumcision upon this hypothesis?*" This objection he meets, and while he acknowledges it was an advantage to the Jew in several respects, he shews it availed nothing against the question he discusses. That circumcision made no man righteous he fully proves; for in this respect the uncircumcised was as acceptable to God as the circumcised, and in some respects the Gentile condemned the Jew. After meeting a number of subordinate objections, growing out of this one, and fully proving from David's own words that the Jews were no better than the Gentiles, in the fourth chapter he meets the second grand objection, viz. "*What do we, on this hypothesis, say, that Abraham the father of the Jews, obtained from the covenants of promise and the works enjoined upon him?*" He shews that neither his circumcision nor any work originating from that covenant was accounted to him for righteousness; but that his faith, which he had as a Gentile, or "*before he was circumcised,*" was "accounted to him for righteousness," and that his becoming the heir of a world, or of the promises made to him, arose not from any of the Jews' peculiarities. And while meeting their objections on this topic, he introduces those drawn from the law, and shews most explicitly that neither righteousness nor the inheritance of Canaan was derived through the law;—that Abraham was righteous, or had that righteousness in which the Gentiles are now accepted, and was secured of Canaan for his seed, without respect of law: for God gave Canaan to him and his seed by a PROMISE centuries before the law was promulged. And thus he makes the covenant with Abraham an argument in favor of his design, proving from it that the Gentiles were embraced as his seed. And here let it be noted that the justification by works, and that by faith, of which Paul speaks, and of which our systems speak, are quite different things. To quote his words and apply them to our questions about faith and works, is illogical, inconclusive, and absurd.

In proof that the Gentiles were included in the promises made to Abraham, and actually participated in his faith, in the beginning of the fifth chapter he introduces their "experience" and identifies himself with them. After detailing these, and shewing that Jesus died for them as well as for the Jews; and that they, being reconciled by his death, would be most certainly saved through him; from the twelfth verse to the end of the chapter he shews the reasonableness of this procedure. For although the Jews might continue to cavil about the covenant of peculiarity with Abraham, he shews that the Gentiles were equally concerned in the consequences of Adam's fall, with the Jews; and this section of the letter is decisive proof of the correctness of his arguments from the covenant with Abraham. While on this topic he ex-

patiates on the superabundance of favor that presents itself in the divine procedure towards mankind, irrespective of national peculiarity, in a most striking contrast of the consequences of Adam's disobedience and the obedience of his antitype.

He meets an objection in the sixth chapter, to the superabundance of this favor, and expatiates on it to the close; and in the seventh resumes the nature and design of the law, and by placing himself under it, and shewing in himself the legitimate issue of being under it, proves its inefficacy to accomplish that which the Jews argued it was designed for.

In proving that the believing Jews were *not under the law*, he carries his arguments so far as to lay the foundation for the Judaizers objecting that he represented the law as a sinful thing. He might say, "*Is the law sin then?*" an apparently natural conclusion from what he had said of its abrogation. This he refutes, and proves it to be "holy, just, and good." Then the Judaizer retorts, "*That which was good, then, was made death unto thee!*" No, says Paul; but the law made *sin* death unto me. This he demonstrates to the close of the chapter: in which he most lucidly represents the wretched condition of a Jew seeking eternal life by a law so excellent which made his sins deserve death, and which he was unable to obey. The law clearly demonstrated goodness, righteousness, and virtue, but imparted no power to those under it by which they could conform to it.

Thus he is led, in the eighth chapter, to exhibit the privileges of the believing Jews and Gentiles as delivered from the law. In expatiating on the privileges and honors of these under the New Covenant, he represents them as the adopted sons of God, as *joint heirs* with Christ. He also shews that while they continued in the faith and "jointly suffered" with the Messiah, they were considered as the people of God, the called, elected, justified, and glorified ones; and that no distress nor power in the universe could separate such joint sufferers from the love of God. On this point he is most sublime. But in representing the Gentile believers, as *the called* according to God's purpose—as the elected, justified, and glorified members of his kingdom, he wounds the pride of the infidel and judaizing Jew; he cuts the sinews of the pride of the Israelites, whose were the adoption, the glory of being God's people, the covenants, the law, the worship of God, the promises, the fathers, the Messiah! He invades all their prerogatives. This leads him to discuss their right to being always considered the covenanted people of God. He examines their arguments, points out their mistakes, and repels their objections, with great ability, tenderness, affection, and zeal, to the close of the eleventh chapter.

In the ninth chapter he meets *three* objections to his leading argument:—

1st. That on the hypothesis of God's choosing the Gentile nations, in calling them to be his people, his "promises to Israel (that is, to the nation) had fallen." This he refutes by shewing *who are Israel* in the sense of the promises.

2d. That in choosing Jacob, and in excluding Esau from the honor of being the progenitor of the nation, as Paul represented it; and in now excluding Israel and choosing the Gentiles, there appeared to be *injustice* with God. Paul, from the lips of Moses, their own lawgiver, demonstrates that there was no injustice in this procedure; that his humbling the Egyptians and exalting Israel was an act of justice as respected the Egyptians, and of merciful good pleasure as respected Israel; and that in so doing he advanced the knowledge of his character and exhibited his glory through all the earth.

3d. That from the principles which Paul exhibited as the basis of this procedure, the question might be put, "*Why does he find fault, for who has resisted his will?*" The apostle, from the just and acknowledged principles of human action, shews the wickedness of such a question; that God had carried, with much long suffering, the Jews, long since ripe for destruction, for the purpose of making their example, or his procedure to them, of benefit to the whole human race, and of rendering conspicuous his mercy to such of the nation as believed in the Messiah, as also to the Gentiles. And all this he proves to have been foretold by their own prophets.

In the tenth chapter he again exhibits the righteousness of faith as still accessible to both people, and the fatal ground of mistake which must consummate the ruin of Israel; and meets other objections growing out of the ancient oracles, which he applies to this case. In the eleventh he answers other objections, such as, "Has God cast off all his people?" "Have they stumbled on purpose that they might fall for ever?" "Were the natural descendants of Abraham broken off from being his people to make room for the Gentiles?" After removing every objection to the calling of the Gentiles to be God's people "*through the righteousness of faith,*" whether drawn from any thing in the past election, calling, or treatment of the Jews; from the promises made to their fathers, from their own prophets, or from the moral character of the God of all nations; after triumphantly proving the positions with which he had set out, he concludes this chapter with appropriate admonitions to the Gentile believers against those errors which had been the ruin of Israel. He corrects some mistakes into which they might fall, from what he had said concerning the election and rejection of Israel. From this to the close of the letter he admonishes and exorts the brethren in Rome, both Jews and Gentiles, to bear with, and receive one another, irrespective of those peculiarities which had formerly been ground of umbrage or alienation; that as Christ had received them both to be his people, they should mutually embrace each other as such, and live devoted to him who had called them to the high honors and privileges which they enjoyed.

Such is the scope, design, and argument of this letter. To go farther into an investigation of it, would be to assume the office of a commentator, which is foreign to our purpose. These very general hints and remarks may serve to suggest to the reader a proper course of reading and examining the apostolic letters, and

to impress upon his mind the vast importance of regarding the design of each letter, and to guard against the ruinous course of making detached sentences the theme of doctrinal expositions, and of "classifying texts" under the heads of scholastic theology—a method, the folly and pernicious tendency of which, no language can too strongly express.

PREFATORY HINTS

TO THE OTHER EPISTLES.

THESE hints do not constitute any thing like Prefaces to the Epistles; but, in subordination to the principles suggested in the general preface, may be of some use to the studious reader of this volume.

PAUL'S TWO LETTERS TO THE CORINTHIANS.

1. IN Acts xviii. we have a history of the conversion of the Corinthians, and Paul's residence among them.

2. It appears from this history and from the first letter, that the congregation in Corinth was composed of Jews and Gentiles, and that the greater number were Gentiles.

3. From the epistle itself it may be learned, as well as from extrinsic sources of information, that the Corinthians paid great respect to the wisdom of the philosophers, and to the eloquence of their rhetoricians, and that in their morals they were a very dissolute and licentious people. Such was the common reputation of the Corinthians before their calling.

4. It is also evident that there were schisms in that congregation, occasioned by one or more factious persons of Sadducean principles, and admirers of Pagan philosophy, who attempted to rival the apostles in the affection and veneration of the members of this congregation.

5. That these factious leaders had succeeded in part; yet still there remained a number unmoved from their attachment to, and confidence in, the apostle Paul.

6. That a letter had been written by these to the apostle, acquainting him with their situation, and soliciting information from him on certain topics.

From these *circumstances* of this congregation, and from the exhortations of the apostle, it is very apparent that his chief *design* in writing the first letter, was to support his own authority, dignity, and reputation; to vindicate himself from the aspersions and calumnies of the factious; and to diminish the credit and influence of those aspiring demagogues and leaders, by exhibiting their errors and miscarriages; and thus to withdraw from them the respect and admiration of the party they had formed. To these topics he confines himself to the end of the sixth chapter, and occasionally, when discussing other topics, he aims a blow at the factionists to the close of the letter.

In managing this controversy he is very dexterous. He shows all that philosophy and rhetoric could achieve, from a fair statement of what they had achieved; and proves, beyond all doubt, that without a *verbal revelation* from God, the philosopher and rhetorician must have continued in the dark, with regard to the knowledge of God. He takes their own reproachful terms uttered against him, his mission, and doctrine, and glories in them, in what they called the foolishness of proclaiming life through a crucified person. In this way he draws off the affection of the people, who had renounced Paganism, from those leaders who extolled themselves by exhibiting their attainments in the philosophy of the Greeks.

He then adverts to the disorders in this congregation which he imputes to these leaders, and shows that the immoralities in members of this community, were, in a certain way, chargeable to these factious persons, and proves, beyond all doubt, that a divided people are generally a corrupt people; or, at least, that vicious practices are either the result or concomitants of schisms and factions.

The principal items in the subsequent part of the first letter are so easily distinguished, and so different from each other, that, in the paragraphs in which they are presented in this version, they are marked with sufficient plainness. He treats successively on the incompatibility of law-suits amongst christians; of married and single life; on the eating of meats offered unto idols; on his call, mission, right, and authority as an apostle; he lays before them the fate of the fathers of the nation, who, while they professed subordination to, and were participants of, the ordinances of that worship, were not upright in heart before God; but in fact rebels against his authority. He next censures their departure from the meaning and design of one of the christian institutes, viz. the Lord's supper; treats of spiritual gifts; disproves the Sadducean hypothesis, and removes objections adduced against the resurrection of the dead, and concludes with directions for collections for the poor saints in Jerusalem, with exhortations and salutations.

Having tested his *power* in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction, which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonist of every pretext, and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

GALATIANS.

THE design of this letter is pretty similar to that of the Epistle to the Romans. But directed more to a certain class of Judaizers who aimed at bringing the congregations in Galatia under the law. It is not so comprehensive as the letter to the Romans; but much

fuller on one or two topics engrossed in that epistle. Having been the founder of some of these congregations in Galatia, he adopts a style quite different from that used in the Epistle to the Romans, and speaks more in the style of a teacher to his own pupils. The gifts which the Holy Spirit conferred by his hands; the covenant with Abraham; the law at Sinai; the promise of Canaan; are the principal topics from which the apostle Paul argues in this letter. [See Appendix, No. 78.]

EPHESIANS.

1. THE account of the conversion and gathering of this congregation is recorded, Acts, 19th and 20th chapters.

2. Paul was a prisoner in Rome when he wrote this letter, and those to the Colossians and Philippians. He was imprisoned because of the truths he taught concerning the calling of the Gentiles; the abrogation of the Jewish constitution and law, or the development of that secret which was, in an especial manner, entrusted to him, as the apostle to the Gentiles; which is summarily comprehended in one sentence, viz. Christ to the Gentiles, or proclaimed among them **THE HOPE OF GLORY.**

3. In this letter he rather declares this grand secret, than attempts the proof of it; and, in thanksgivings and prayers to God, extols the wisdom and goodness exhibited in this procedure.

He is very sublime in his thanksgivings to God for his goodness to the Gentiles, proved from the fact that he had *before* the law; yea, *before* the formation of the world, determined to bless them under the reign of his Son, to call them to the honor of being *his* people, to give them the privilege of adoption, and to purify them for an inheritance in that world of which Canaan was but a type. He declares that God's original design and plan was not only to magnify his benevolence and favor; but also to reduce every thing in heaven and earth under one head, viz. Jesus his Son. The proofs of the eternal purpose of calling the Gentiles, the apostle lays before them in the statement of facts:—

1. That the good tidings of salvation to the Gentiles, called *the Gospel of their Salvation*, had been confirmed by his own sufferings in proclaiming it, and by the miracles which he wrought in attestation of it.

2. That the Gentiles who believed his message, were sealed by the same Holy Spirit which was promised by the Jewish prophets; which was to them who did not believe, an evidence of the truth; and in them who believed, a confirmation that the Gentiles were now become the people of God.

3. That the former condition of the Gentile world, contrasted with the state, character, views and feelings of those who had already believed, was a full proof to them of the riches of that favor shown to them through the mere good pleasure of God.

4. From which he argues indirectly the abrogation of the Mosaic rites and constitution, and then declares the fact.

5. He then declares the noble design of breaking down the wall of separation, to be God's purpose of making out of both people a new association under a new covenant, bond of union, and king. This

is the grand topic kept continually in view through this epistle; and from this the apostle deduces numerous exhortations to the Gentiles and Jews, to maintain unity and peace, and to cultivate that purity which comports with the character of the adopted sons of God. He sums up the reasons which should constrain the disciples in Ephesus to maintain unity and peace: for whether Jews or Gentiles, Barbarians, Scythians, bondmen or freemen—there was but *one body* under Christ the head, *one spirit* which animated this one body, *one hope* presented in the calling of both people, *one Lord* of both people, *one faith* which they mutually entertained and confessed, *one immersion* in which they mutually put on Christ and renounced every other leader or chief, and *one God and Father* of all, Jews and Gentiles. Thus the main design of this letter is very apparent, and it all admirably comports with it and can be easily understood when viewed in this light; but on any other hypothesis it is dark and unintelligible.

COLOSSIANS.

THIS letter being written during the same imprisonment for the same cause, and shortly after the preceding, is much in the same spirit, style, and design. Acts xix. 10. shows how the gospel spread through Asia. Some of the Jews of Phrygia, in which the city of Colosse was, were present in Jerusalem on Pentecost. It is devoted to the development of the same secret, and designed to illustrate the same purpose declared in the preceding epistle. It puts the Colossians, whether Jews or Greeks, on their guard against the attempts of the Judaizers; whether attacking them through the law, or through that philosophy by which both Jews and Greeks were so easily captivated; and which were altogether repugnant to the spirit and design of the christian institution, and incompatible with the fulness of Christ and their completeness in him.

PHILIPPIANS.

ACTS xvi. affords us some account of the introduction of the gospel into Philippi. Paul visited this place in his tour through Macedonia, Acts xx. After subtracting what was peculiar in the circumstances of the disciples at Philippi, the scope and design of this epistle are easily seen from a perusal of it, and already hinted in the foregoing observations on the two preceding epistles.

THESSALONIANS.

LUKE informs us in the Acts of Apostles, chapter xvii. of the introduction of the good news of the Messiah into Thessalonica. The chief topics introduced in this letter, show that its design was to animate the Thessalonians with such considerations as might induce them boldly and constantly to persevere in the faith which they had received and confessed, amidst much persecution. Nothing could be better calculated to produce such an effect than the method pursued by the apostle. His exhortations naturally proceed from what he advances on the divine original of the christian religion which he demonstrates;—

1. From the many and great miracles by which it was confirmed, chapter i. verse 6.
2. From the character, behavior, and views of the first promulgers of the christian faith.
3. From the purity of the doctrine and morality of the christian religion.
4. From the resurrection of Jesus. From these topics, and from the assurance he gives of the resurrection and glorification of the saints, and the rewards to be bestowed by the author of the christian faith and judge of the world, on the faithful at his coming, he comforts the minds of the Thessalonians and exhorts them to perseverance.

Either from the person who carried the first epistle, or from some other source, the apostle had heard (2 Ep. iii. 11.) of the state of affairs in this congregation, and writes to them a second letter predicated upon the information he had received. This letter is evidently designed to correct a mistake which had been propagated by some false teachers, and under pretence of a letter from the apostle Paul, purporting that the apostle expected the end of the world, or the day of judgment soon to arrive;—before that generation passed away. In correcting this mistake the apostle delivered some prophecies to the Thessalonians, respecting events which must transpire before the termination of this world; particularly he predicts the grand apostacy and defection from the christian faith, which was to be of long continuance. He also heard of some disorders in this congregation. Some had given up their calling or employment, and neglected to labor for their own maintenance. These he sharply reproves, and exhorts to industry in their business. With these designs this letter appears to have been written.

TIMOTHY.

TIMOTHY was left in Ephesus by the apostle Paul, for certain purposes, which Paul declares in the commencement of his first letter to him, and now writes to him for the purpose of instructing him how he should proceed in Ephesus, to answer the design the apostle had in leaving him there. In what character Timothy was left in Ephesus, and Titus in Crete, may be easily learned from the letters inscribed to them. That they were to act as agents for the apostle is very apparent; and that they were not ordained as elders or bishops were usually ordained in other congregations, requires no other evidence than a superficial perusal of these letters. Timothy and Titus were to perform all those duties which the apostle Paul would have performed, or was commissioned to perform in his own person. The directions to Timothy in the first epistle are of a peculiar character, and suggest much useful information to christians of every age.

1. Timothy was to *teach* those who were already teachers in Ephesus, not to teach differently from the apostles. He was to charge them to desist from teaching some things which they were

teaching and countenancing in this congregation, and particularly those who were desiring to be teachers of the law.

2. Timothy was to carry on a good warfare against all who taught differently from the apostles.

3. He gives directions concerning the manner in which Timothy was to have some part of the worship and edification of the congregation conducted.

4. He instructs him in the qualifications which bishops and deacons should possess.

5. He forewarns him of a great apostacy from the truth, and characterizes those who should take the lead in it.

6. He gives directions how old and young men, old and young females, widows and elders, should be treated in the congregation and by him. How servants and masters should act towards each other, and concludes with the most solemn injunctions on Timothy to keep that which was intrusted to him.

In his second and last letter to Timothy he touches almost the same topics; on some of them he enlarges, and particularizes some things to which Timothy was to attend; but the leading design of both letters is the same.

TITUS.

TITUS being left by Paul in Crete, for the same purpose that Timothy was left in Ephesus, we might naturally expect that the design of this epistle is similar to that of those to Timothy, and that the contents of this letter would much resemble those of the former two. The character of Titus and that of the Cretans, with the circumstances of both, would, on this principle, constitute the whole or chief difference between them, and such, in fact, is the letter to Titus. When we take into view the distinguishing features of the character of Timothy and Titus, the Ephesians and Cretans, we have in one view the whole difference between the letters. It is remarkable from all these epistles how busy the Judaizers were in preaching up the law of Moses, and how similar their course of procedure; and how constant this apostle was in opposing them, and giving directions to others in what manner to oppose them most successfully.

PHILEMON.

THE letter to Philemon was evidently designed as a letter of introduction for Onesimus to his master, and as a means of reconciliation between them. It is a beautiful specimen of the familiarity which exists among christians, without in the least impairing the relations which exist in civil society.

HEBREWS.

THIS epistle, next to that to the Romans, has been considered difficult and abstruse. It is one unbroken chain of reasoning from the first sentence to the close of the eleventh chapter.

To find out the special design of this invaluable letter, it is necessary to note down a few facts gathered from itself.

1. It was addressed to believing Jews or Hebrews, irrespective of any particular place.

2. At the time it was written these Jews were the objects of *persecution* from the infidel or unbelieving Jews. This is evident from several hints in the letter, particularly chapter xii. 4. where the apostle, after having in a previous part of this epistle reminded them of their former persecutions, tells them they had not yet resisted unto blood striving against the sin which easily beset them. In the same chapter he exhorts them to patience under the chastisements, and to follow Christ with cheerfulness and resignation.

3. The intention of these persecutions, on the part of those who inflicted them, was to cause the believing Jews to renounce the christian profession and return to Judaism. The Jews themselves being the persecutors, they could have no other object in view.

From these facts the design of this letter is apparent. It was *designed* to prevent that apostacy from the christian faith which those persecutors had in view. The infidel Jews designed by their persecutions to cause their brethren who believed in Jesus to renounce their profession or confession of him as the Christ; and Paul designed by this letter to disappoint them. To understand this letter, it is necessary that this be always kept in mind. No person can be said fully to understand *what* is written in it, unless he know *why* it is written.

To be more particular in illustrating this point, it must be noticed that the infidel Jews attacked their brethren who confessed Jesus, in two ways—first by argument, and then by force. If they failed to convince them that Jesus of Nazareth was an impostor, or that the Jews' religion was to be of perpetual standing, their next effort was to inflict upon them corporal sufferings for what was called obstinacy. To understand every branch of the argument of this Epistle, it is therefore necessary that we should know what the infidel Jews had to say by way of argument in support of their views of the excellency and perpetuity of the Jews' religion; for Paul meets their objections or arguments in this letter.

His method was first to demonstrate that their arguments were inconclusive and false; and, having done this, to shew that the terrors with which they clothed themselves to induce to apostacy, were not worthy to be compared to the terrors of falling into the hands of the living God, should any be induced through fear to renounce the christian profession.

He thus proposes argument to argument, and terror to terror, and his arguments were just as far superior to theirs in weight and importance, as the terrors of the living God are to the terrors of men.

This is the grand key to the whole Epistle. When, then, we know what arguments the Jews had to offer in support of their darling hypothesis, we understand *why* the Apostle says what he says, and we understand the true import of *what* he advances.

We shall therefore, in the first place, glance at the topics from which the infidel Jews argued:--

1. That their constitution and laws were superior to the christian, was argued from the fact that both were introduced by the ministry of heavenly messengers.
2. That their laws were faithfully represented in the writings of Moses, was argued from the fact that Moses was a lawgiver of the utmost dignity and fidelity.
3. That their religious rites and instituted worship were most sacred, sublime, and unalterable, was argued from the divine call and consecration of Aaron to be High Priest.
4. That the covenant at Sinai embraced the Jews only as God's people; that it was established on the most excellent promises, and was to be everlasting.
5. That their temple and sacrifices were of divine appointment, and superior to any thing of the kind ever exhibited upon earth.

These items embrace all the capital points which were advanced in the controversy between the believing and unbelieving Jews. Now the Apostle Paul, well versed in all these questions, fully meets them, one by one, and carries his cause triumphantly in every instance. Let us now, for example, take the first and observe how he manages it.

He admits the fact that the constitution and laws of Israel were introduced by heavenly messengers; but at the same time declares that the God who in times past spoke to the fathers of the nation, had in these last days spoken by a *Son*, of incomparable dignity, as far superior to the heavenly messengers as his name was superior to theirs. He then, from their own prophets, shews that this name, "son," had never been conferred on any creature, however exalted; but that the name, "MESSENGER," had been bestowed on the winds and lightnings. David being witness, they were stranded here. They could give no instance of such an humble appropriation of the term *son*, as he had given of the word *angel* or *messenger*. Again he argues, from the dignity of place bestowed on the Son, his incomparable superiority. To which of the heavenly messengers did he say, "Sit thou on my right hand until I make thy foes thy footstool?" They were silenced again. Nay, with all their dignity of name and office, they were the ministers or servants of this very Jesus, sent by him on errands to the humblest of his followers. Thus he carries the first point. After having shewn the superior dignity of the christian institution from the very fact on which the Jews gloried so much—and especially from this consideration, that, dignified as the heavenly messengers were, God had not employed or entrusted them in introducing the christian institution, but had shewed in the contrast that the christian institution was just as far superior to the Jewish as the dignity of God's own Son was to the dignity of God's mere servants, though of heavenly origin and standing—the Apostle delivers to the Hebrews that believed him, certain pertinent exhortations arising from his own conclusions in the first branch of the argu-

ment. Thus we see *why* the Apostle introduced those topics, and we understand *what* he said upon them.

In the same masterly manner he takes up Moses, Aaron, the tabernacle, covenant, sacrifices, and even their altars, and not only rebuts all their conclusions, but gains many proofs of the superior and incomparable lustre and dignity of the christian system.

Moses as a servant in another's house, Christ as a son over his own house: Aaron, a high priest, made without an oath, by a law which expressed weaknesses and defects, and limiting the times of service; Jesus, of the order of Melchisedec, made by an oath since the Levitical order was introduced and consecrated a priest forever, by virtue of the power of an endless life; the tabernacle but a shadow, and the sacrifices but a type of one real sacrifice, which puts an end to all sin offerings; a covenant established on better promises and of unalterable provisions, and an altar to which those who officiated according to the law had not access, and a rest in heaven superior to that in Canaan, &c. &c. These are the points on which the Apostle argues, and by which he silences the infidel Jews, and from which he exhorts, encourages, cheers, and enlivens the persecuted christians.

On the *terrors* of apostacy he is equally triumphant. Confiscation, or loss of goods, imprisonment, bodily tortures, and a cruel death, were the strong arguments of the infidel Jews when their sophistry failed. But Paul is before them here as much as he is in argument. He lays before the Jews the most tremendous instance of apostacy which their history afforded. The people who fell in the wilderness, to whom God swore that they should not enter in because of unbelief. God had caused glad tidings of a rest in Canaan to be proclaimed to his people. They commenced their pilgrimage thitherward. They were immersed into Moses in the cloud and in the sea; they ate the manna and drank the water which prefigured Christ. and yet cast away their confidence in God's promise; and although he had done so much for them, in his wrath he swore that into Canaan they should not go.

Again he shews that it is impossible to renew again by a reformation, those who apostatized from the christian profession, by any arguments which the religion had to offer: for if, after having heard them all, and partaken of them, they should, from cowardice, deny and renounce their confidence in the promises of God; when thus *fallen away* there was no new topic which could be presented to take hold of their minds. That if they wilfully apostatized after they had received the knowledge of the christian faith, there was no sacrifice by which to expiate their crimes. In vain the Jewish sin offerings, in vain all oblations, if the sacrifice of Christ were renounced. The sin of apostacy was a sin, inducements to which were presented both to the hopes and fears of christians. The virtue of constancy in the christian profession, of holding fast the begun confidence, unshaken to the end of life, was presented to the Hebrews with stronger, inexpressibly stronger, appeals to the hopes and fears of christians. That God

had no pleasure in them that apostatized; that it was a fearful thing to fall into the hands of the living God; that the God of christians was a consuming fire; that vengeance belongeth unto him, were the awful terrors by which the Apostle guarded these christians against this sin.

He very pertinently concludes his argument by laying before them a cloud of witnesses to the virtue of perseverance. He shews that reputation which the ancient worthies obtained by holding fast their persuasion and confidence in the promises of God; and reminds the Hebrews of their sorrows and sufferings; of their conflicts and triumphs in this cause; and concludes the whole argument with an appeal to the author and perfecter of the christian faith: who, for the joy that was set before him endured the cross, despising the shame, and who thus ascended to a throne. Lest they should faint in their minds amidst persecutions, he reminds them of him who endured such contradiction of sinners against himself; and tells them that although they had suffered much, they had not suffered as much as others who had resisted unto blood rather than cast away their confidence, which had great recompense of reward. Such is the design and scope of the letter to the Hebrews. Neither it nor the letter to the Romans was written as a treatise on divinity, or as an abstract of the christian system. They are both practical letters of instruction, and contain the most sublime views of God's benevolence towards sinners, and exhibit the strongest inducements to a willing and unreserved obedience.

JAMES.

JAMES the Apostle addresses this letter to the twelve tribes dispersed, to those of them who professed faith in the Messiah. It is evident from the contents of it, that at the time it was written the brethren were suffering persecution, and that the era of vengeance on the Jewish state was very nigh.

It is well known that many of the sect of the Pharisees believed the gospel, and that this sect was peculiarly fond of incorporating some of their former opinions with the christian system. The Pharisees in general were fatalists, and also taught that "God had, from all eternity, decreed whatever comes to pass," and that all things were fixed and immoveable. A modification of this doctrine appears to have been prevalent amongst many of the disciples from among the Jews. The doctrine of fate, as held by the Pharisees, was very troublesome to christians from among the Jews; and it was to the infidel part of the nation, in their various wars, and in the siege of the metropolis, the proximate cause of innumerable calamities, and at length of their final ruin. Various abuses growing out of this system seem to have been prevalent amongst the Jewish brethren at the time when James wrote; and with the *design* of correcting those abuses, and of exhorting to patience in their distress, and also of encouraging the faithful with the hope that the Lord was immediately coming to destroy the persecuting power of the Jews, James evidently writes this letter

This design, kept in mind, explains the scope of the epistle, and at once reconciles the drift of it with the doctrine that Paul taught on that faith which is accounted to a man for righteousness, and of those works which prove a man to be a christian both to himself and to his acquaintance.

PETER.

"IT is well known that anciently, in proportion as the christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the Apostles of Christ who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view, the Apostle Peter wrote his first Epistle to the christians at Pontus, &c: wherein he represented to them the obligation the disciples of Christ were under to suffer for their religion, and suggested a variety of motives to persuade them to suffer cheerfully."

[*Macknight.*]

JOHN.

"THE Apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last year of his life in opposing these corruptions. For he wrote his three epistles to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also, to repress the lewd practices, for the sake of which these errors were embraced. Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors, published to the world in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corrupters of christianity, who in other future ages might arise and trouble the church."—[*Mack.*]

JUDE.

"IN the latter part of the apostolical age many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as Paul had foretold to the elders at Ephesus, Acts xx. 30. (See Preface to John.) In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first christians having a great affection for their teachers, willingly and liberally contributed to their maintenance. The false teachers, therefore, to draw the vicious part of mankind after them, perverting Paul's doctrine of justification by faith without the works of law, resolved the whole of christianity into the speculative belief and outward profession of the gospel. (See Preface to James.) And, having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness, and at the same time flatter-

ed them with the hope of the favor of God, and of obtaining eternal life.

“One of the perverse things which these corrupt teachers spake for the purpose of alluring the wicked, was, that God is so good that he will not punish men for indulging those natural appetites which he himself has implanted in their nature; nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to shew the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the Apostle Jude wrote this Epistle, in which, by facts recorded in the Jewish scriptures, he proved that as God had already punished the angels who sinned, notwithstanding their numbers, so he will at length most assuredly punish all obstinate sinners in the severest manner.”

[*Macknight.*]

THE REVELATION MADE TO JOHN THE APOSTLE.

AFTER the Lord Jesus, by his messenger, had dictated seven letters to seven congregations in Asia Minor, in which he pointed out and specified blemishes in their conduct, and aberrations from the simplicity of the gospel, and exhorted to reformation; he proceeds to reveal to this Apostle, in his old age, and through him to all the congregations of disciples, the destinies of his cause in this world. Under the most striking and impressive emblems the history of the christian communities is delineated. The triumphs of the christian cause over the persecutions of Pagan Rome; the apostacy of christians under Papal Rome; the rise, progress, and catastrophe of the son of perdition; the anti-christian system—are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition; the general and complete triumphs of christianity; the subjugation of the kingdoms of this world to the dominion of the King of kings; the final consummation of the present system of things; and the glorious introduction of a new and heavenly state of things—are the wonderful and sublime topics which are exhibited in this book: the *design* of it is repeatedly declared in the book itself, and felicities pronounced upon them who read, study, and understand the book. It was designed for the comfort of christians under all the dark and gloomy scenes through which the kingdom of Jesus should pass. There is a knowledge of this book attainable by all christians, and a knowledge which is not attainable. The former consists in general views of God's designs respecting his kingdom and glory in the earth, as above hinted; and this is of much importance to all christians. This too is its prominent design. The latter consists in accurate apprehensions of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it. This, perhaps, like other prophetic writings, was designed to be understood perfectly *only when accomplished*. The chief design of this book is accomplished in all christians who avail themselves of all the means which the Bible affords of acquiring that knowledge of it which is attainable by all.

ARRANGEMENT OF THE EPISTLES.

THE Epistles to the Thessalonians, the Galatians, Corinthians, the first to Timothy, and that to Titus, were all written before the Epistle to the Romans; at least there is a very general concurrence in this opinion, and much reason to believe that it is a correct one. In arranging the Epistles, the rule of priority seems to have been the importance of the places to which they were sent, and the reputation of the writer. Hence that to Rome, the mistress of the world, stands first; Corinth, because of its commercial and literary importance, next; Galatia, Ephesus, Philippi, Colosse, and Thessalonica, follow each other in the comparative scale of their standing. The same has been observed of the persons to whom letters have been written. It seems to hold good in the case of Timothy, Titus, and Philemon. The Epistle to the Hebrews, because anonymous, and some time in dispute as to its author, is placed last. Some have imagined a similar rule to apply to the letters of the other apostles, James, Peter, and John. I am of opinion that the order of these names is fixed from the order in which Paul mentions them in his letter to the Galatians; in which place he seems to have respect to their comparative standing as pillars in the estimation of the Jewish brethren. Jude and the Revelation of John were placed last, because of the long time they were in dispute. However, John's Revelation is deservedly and appropriately at the close of the volume.

DIRECTIONS TO THE READER.

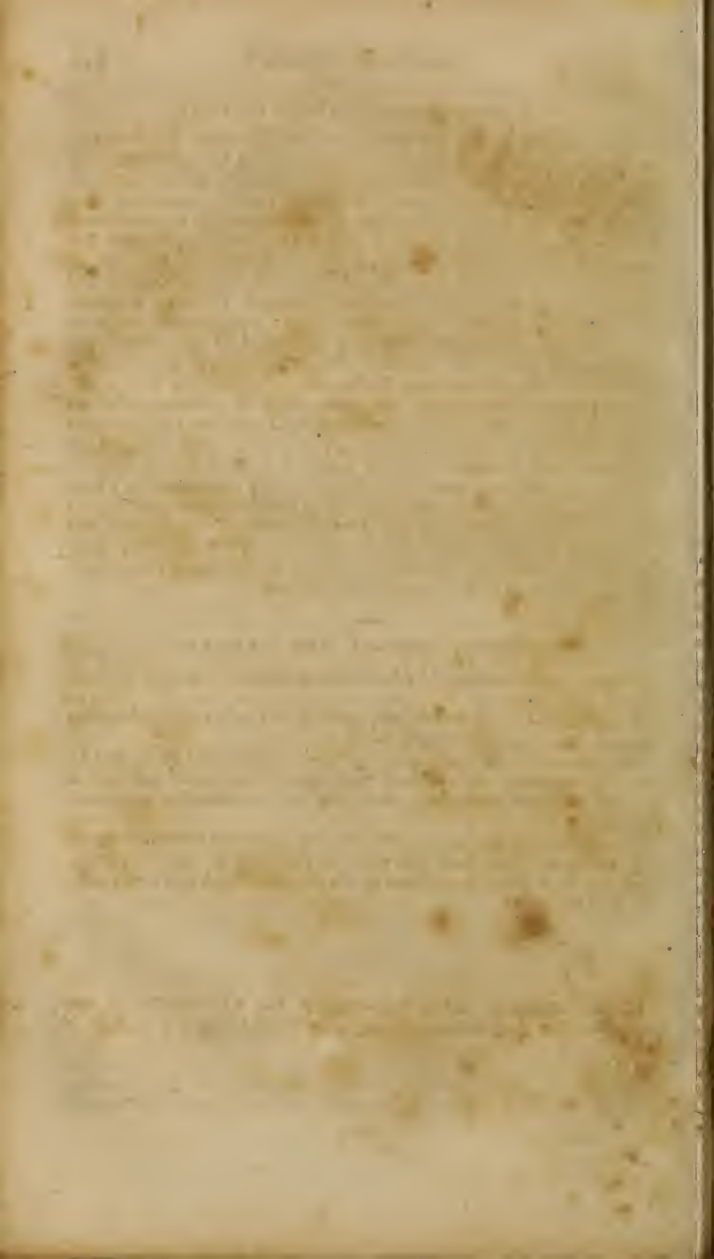
I. ALL words enclosed in brackets, such as, [this,] are supplements.

II. All those in parentheses, such as, (this,) are explanatory clauses, found in the original text.

III. All words and sentences printed in *Italics*, not preceded by inverted commas, are spurious readings, or interpolations, and at best of doubtful authority, according to Griesbach's improved Greek text.

IV. All words in *Italics*, preceded by inverted commas, "such as," are quotations from the ancient prophets or other writings. Such words in these quotations as are by Griesbach marked spurious, are in Roman.

[THE preceding matter appeared in the first edition of this work. In the Appendix to this edition will be found whatever is new.]



THE
TESTIMONY
OF
MATTHEW LEVI,
THE APOSTLE.

—
*First published in Judea, A. D. 41.**
—

MATTHEW'S PREFACE:

The History† of Jesus Christ, Son of David, Son of Abraham.

SECTION I.

The Nativity.

I. 2. ABRAHAM begot Isaac. Isaac begot Jacob. Jacob begot Judah and his brothers. Judah had Pharez and Zarah by Tamar. Pharez begot Hezron. Hezron begot Ram. Ram begot Aminadab. Aminadab begot Nashon. Nashon begot Salmon. Salmon had Boaz by Rahab. Boaz had Obed by Ruth. Obed begot Jesse. Jesse begot David the king. David the king had Solomon, by her who had been the wife of Uriah. Solomon begot Rehoboam. Rehoboam begot Abia. Abia begot Asa. Asa begot Jehoshaphat. Jehoshaphat begot Joram. Joram begot Uzziah. Uzziah begot Jotham. Jotham begot Ahaz. Ahaz begot Hezekiah. Hezekiah begot Manasseh. Manasseh begot Amon. Amon begot Josiah. Josiah had Jeconiah and his brothers, about the time of the migration into Babylon. After the migration into Babylon, Jeconiah begot Salathiel. Salathiel begot Zerubbabel. Zerubbabel begot Abiud. Abiud begot Eliakim. Eliakim begot Azor. Azor begot Zadoc. Zadoc begot Achim. Achim begot Eliud. Eliud begot Eleazar. Eleazar begot Matthan. Matthan begot Jacob. Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Messiah.‡ So all the generations from Abraham to David are fourteen; from David till the migration into Babylon, fourteen; and from the migration into Babylon to the Messiah, fourteen.

18. Now the birth of Jesus Christ happened thus: Mary his mother had been espoused to Joseph; but before they came together, she proved to be with child by the Holy Spirit. Joseph her husband being a worthy man, and unwilling to expose her, intended to divorce her privately. But while he was thinking upon this, a messenger§ of the Lord appearing to him in a dream, said, Joseph, son of David, scruple not to take home Mary your

*Appendix, No. I. †App. No. II. ‡Or Christ. §App. No. III.

wife; for her pregnancy is from the Holy Spirit. And she shall bear a son, whom you shall call Jesus, for he will save his people from their sins. In all this, what the Lord had spoken by the Prophet was verified, "*Behold the Virgin shall conceive and bear a son, who shall be called Immanuel;*" which signifies, God with us. When Joseph awoke, he did as the messenger of the Lord had commanded him, and took home his wife; but knew her not, until she had brought forth her first born son, whom he named Jesus."

11. After the birth of Jesus, at Bethlehem of Judea, in the reign of king Herod, certain eastern magians[†] came to Jerusalem, and inquired, Where is the new-born king of the Jews; for we have seen his star in the east country, and are come to do him homage? King Herod hearing this, was alarmed, and all Jerusalem with him. And having assembled all the chief priests and the scribes of the people, he demanded of them where the Messiah should be born. They answered, At Bethlehem of Judea, for thus it is written by the Prophet, "*And thou Bethlehem, in the 'canton of Judah, art not the least illustrious among the cities of Judah, for out of thee shall come a ruler, who will govern my people Israel.*"

Then Herod having secretly called the magians, procured from them exact information concerning the time of the star's appearing. And sending them to Bethlehem, he said, Go, make an exact inquiry about the child; and when you have found him bring me word, that I may also go and pay him homage. Having heard the king, they departed; and lo! the star which had appeared to them in the east country, moved before them, till it came and stood over the place where the child was. When they again saw the star, they rejoiced exceedingly. And being come into the house, they found the child with Mary his mother; and prostrating themselves, did him homage. Then opening their caskets, they offered, as presents, gold, frankincense, and myrrh. And being warned in a dream not to return to Herod, they went home another way.

13. When they were gone, a messenger of the Lord appearing to Joseph in a dream, said, Arise, take the child, with his mother, and flee into Egypt; and remain there till I acquaint you; for Herod will seek the child to destroy him. Accordingly he arose, took the child, with his mother, and withdrew by night into Egypt, where he continued until the death of Herod; so that what the Lord had spoken by the Prophet was verified, "*Out of Egypt I recalled my Son.*"

Then Herod, finding that he had been deceived by the magians, was highly incensed, and despatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year, down to the time whereof he had procured exact information from the magians. Then was the word of Jeremiah the Prophet verified, "*A cry was heard in Ramah, lamentation, and weeping, and bitter complaint;*

[†]That is, Saviour. †A sect of philosophers.

"Rachel bewailing her children, and refusing to be comforted, because they are not."

When Herod was dead, a messenger of the Lord appearing in a dream to Joseph in Egypt, said, Arise, take the child, with his mother, and go into the land of Israel; for they are dead who sought his life. Accordingly, he arose, took the child, with his mother, and went to the land of Israel; but hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither; and, being warned in a dream, retired into the district of Galilee, and resided in a city named Nazareth; thereby verifying the declaration of the Prophet [concerning Jesus,] that he should be called a Nazarene.

SECTION II.

*The Immersion.**

III. IN those days appeared John the Immerser, who proclaimed in the wilderness of Judea, saying, Reform, for the Reign of heaven approaches. For this is he of whom the Prophet Isaiah speaks in these words, *"The voice of one proclaiming in the wilderness, 'Prepare a way for the Lord,† make for him a straight passage.'"* Now John wore raiment of camel's hair with a leather girdle about his waist; and his food was locusts and wild honey. Then Jerusalem and all Judea, and all the country along the Jordan resorted to him, and were immersed by him in Jordan, confessing their sins.

7. But he seeing many Pharisees and Sadducees coming to him to receive immersion, said to them, Offspring of vipers, who has prompted you to flee from the impending vengeance? Produce, then, the proper fruit of reformation; and presume not to say within yourselves, 'We have Abraham for our father,' for I assure you that of these stones God can raise children to Abraham. And even now the axe lies at the root of the trees; every tree, therefore, which produces not good fruit, is felled, and turned into fuel. I indeed immerse you in water, that you may reform; but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit and fire. His winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather his wheat into the granary, and consume the chaff in unquenchable fire.

Then came Jesus from Galilee to Jordan to be immersed by John. But John excused himself, saying, It is I who need to be immersed by you; and you come to me! Jesus answering said unto him, Permit this at present; for thus ought we to ratify every institution. Then John acquiesced. Jesus being immersed, no sooner arose out of the water, than heaven was opened to him; and the Spirit of God appeared, descending like a dove, and lighting upon him: while a voice from heaven proclaimed, This is my beloved Son in whom I delight.

* *App. No. IV. † In the Hebrew of Isaiah, Jehovah.*

IV. Then was Jesus conducted by the Spirit into the wilderness, to be tempted by the devil.* And after fasting forty days and forty nights, he was hungry. Whereupon the tempter accosting him, said, If you be God's Son, command that these stones become loaves. Jesus answering, said, It is written, "*Man lives not by bread only, but by every thing which God is pleased to appoint.*" Then the devil conveyed him into the holy city, and, having placed him upon the battlement of the temple, said to him, If you be God's Son, throw yourself down; for it is written, "*He will give his messengers† the charge of you: they shall uphold you in their arms, lest you dash your foot against a stone.*" Jesus again answered, It is written, "*You shall not put the Lord‡ your God to the proof.*" Again the devil took him up a very high mountain, whence he showed him all the kingdoms of the world in their glory, and said to him, All these will I give you, if you will prostrate yourself and worship me. Jesus answered, Satan,§ begone; for it is written, "*You shall worship the Lord¶ your God, and shall serve him only.*" Then the devil leaving him, messengers came and ministered to him.

Now Jesus hearing that John was imprisoned, retired into Galilee, and having left Nazareth, resided at Capernaum, a sea-port in the confines of Zebulun and Naphtali, thereby verifying the words of Isaiah the Prophet; "*The canton of Zebulun and the canton of Naphtali, situate on the Jordan near the sea, Galilee of the nations; the people who abode in darkness, saw a great light, and on those who inhabited a region of the shades of death, light has arisen.*" From that time Jesus began to proclaim, saying, Reform, for the Reign of heaven approaches.

18. Then walking by the sea of Galilee, he saw two brothers, Simon named Peter, and Andrew his brother, casting a drag into the sea, for they were fishers. And he said to them, Come with me, and I will make you fishers of men. Immediately they left the nets and followed him. Passing on he saw other two brothers, James son of Zebedee and John his brother, in the bark with their father Zebedee, mending their nets, and he called them. They immediately, leaving the bark and their father, followed him.

Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every sort of disease and malady among the people. And his fame spread through all Syria, and they brought to him all their sick, seized and tormented with various distempers, demondiacs, and lunatics, and paralytics, and he healed them. And vast multitudes followed him from Galilee, from Decapolis,†† from Jerusalem from Judea, and from the banks of the Jordan.

* Traducer. † Appendix, No. III.

‡ Jehovah.

§ Adversary.

¶ Jehovah.

†† A district of ten cities.

SECTION III.

The Sermon on the Mount.

V. JESUS seeing so great a confluence, repaired to a mountain, and having sat down, his disciples came to him. Then breaking silence, he taught them, saying;—

Happy the poor who repine not; for the kingdom of heaven is theirs! Happy they who mourn; for they shall receive consolation! Happy the meek; for they shall inherit the land! Happy they who hunger and thirst for righteousness; for they shall be satisfied! Happy the merciful; for they shall obtain mercy! Happy the clean in heart; for they shall see God! Happy the peace-makers; for they shall be called sons of God! Happy they who suffer persecution on account of righteousness; for the kingdom of heaven is theirs! Happy shall you be when men shall revile and prosecute you, and, on my account, accuse you falsely of every evil thing! Rejoice and exult; for great is your reward in heaven; for thus the Prophets were persecuted who were before you.

You are the salt of the earth. If the salt become insipid, how shall its saltness be restored? It is thenceforth fit only to be cast out and trodden by men. You are the light of the world. A city situate on a mountain must be conspicuous. A lamp is lighted to be put, not under a corn-measure, but on a stand, that it may shine to all the family. Thus, let your light shine before men, that they seeing your good actions, may glorify your Father who is in heaven.

~ 17. Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to ratify. For indeed I say unto you, heaven and earth shall sooner perish, than one iota, or one tittle of the law shall perish without attaining its end. Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of heaven; but whosoever shall practise and teach them, shall be highly esteemed in the Reign of heaven. For I warn you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven.

You have heard that it was said to the ancients, "*You shall not commit murder; for whosoever commits murder shall be obnoxious to the judges.*" But I say unto you, Whosoever is angry with his brother unjustly, shall be obnoxious to the judges; whoever shall call him fool, shall be obnoxious to the council; but whosoever shall call him miscreant, shall be obnoxious to hell-fire.* Therefore, if you bring your gift to the altar, and there recollect that your brother has ground to complain of you; leave there your gift before the altar: first go and procure reconciliation with your brother; then come, and offer your gift. Compound betimes with your creditor, while you are on the road together; lest the creditor consign you to the judge; and the judge consign you to the

* Appendix, No. V.

officer, and you be thrown into prison. Indeed I say unto you, you will not be released until you have discharged the last farthing.

You have heard that it was said, "*You shall not commit adultery.*" But I say unto you, Whoever looks on another man's wife, in order to cherish impure desire, has already committed adultery with her in his heart. Therefore, if your right eye ensnare you, pluck it out, and throw it away: it is better for you to lose one of your members, than that your whole body be cast into hell.

And if your right hand ensnare you, cut it off, and throw it away: it is better for you to lose one of your members, than that your whole body be cast into hell.

It has been said, "*Whosoever would dismiss his wife, let him give her a writ of divorce.*" But I say unto you, Whosoever shall dismiss his wife, except for whoredom, is the occasion of her becoming an adulteress; and whosoever marries her that is dismissed, commits adultery.

Again, you have heard that it was said to the ancients, "*You shall not forswear yourself, but shall perform your oaths to the Lord.*" But I say unto you, Swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool; neither shall you swear by Jerusalem, for it is the city of the Great King, nor by your head, because you cannot make one hair white or black. But let your yes be Yes, your no, No; for whatever exceedeth these, proceeds from evil.

38. You have heard that it was said, "*Eye for eye, and tooth for tooth.*" But I say unto you, Resist not the injurious. But if any one strike you on the right cheek, turn to him also the left. Whoever will sue you for your coat, let him have your mantle likewise. And if a man constrain you to go one mile with him, go two. Give to him that asks you; and him that would borrow from you put not away.

You have heard that it was said, "*You shall love your neighbor and hate your enemy.*" But I say unto you, Love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and prosecute you; that you may be children of your Father in heaven, who makes his sun arise on bad and good, and sends rain on just and unjust. For if you love them only who love you, what reward can you expect? Do not even the publicans so? And if you show courtesy to your friends only, wherein do you excel? Do not even the Pagans as much? Be you therefore perfect, as your Father who is in heaven is perfect.

VI. Take heed that you perform not your religious duties before men, in order to be observed by them; otherwise you will obtain no reward from your Father who is in heaven.

When, therefore, you give alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled by men. Indeed I say unto you they have received their reward. But you, when you give alms, let not your left hand know what your right hand does: that

your alms may be in secret; and your Father, to whom nothing is secret, will himself recompense you.

And when you pray, be not like the hypocrites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Indeed I say unto you, they have received their reward. But you, when you would pray, retire to your closet; and, having shut the door, pray to your Father; and your Father, to whom though he is unseen himself, nothing is secret, will recompense you. And in prayer, talk not at random, as the Pagans, who think that using many words will procure them acceptance. Imitate them not; for your Father knoweth what things you want, before you ask him. Thus, therefore, pray you: Our Father, who art in heaven, thy name be hallowed; thy reign come; thy will be done upon the earth, as it is in heaven; give us to-day our daily bread; forgive us our debts as we forgive our debtors; and abandon us not to temptation, but preserve us from evil. *For thine is the kingdom, and the power, and the glory, for ever. Amen.** For, if you forgive others their trespasses, your heavenly Father will also forgive you: but if you forgive not others their trespasses, neither will your Father forgive your trespasses.

16. Moreover, when you fast, look not dismal, as the hypocrites, who disfigure their faces, that men may observe that they fast. Indeed I say unto you, they have received their reward. But you, when you fast, anoint your head, and wash your face; that your fasting may not appear to men, but to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you.

Amass not for yourselves treasures upon the earth, where moths and rust may consume it, or thieves breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor thieves to break in and steal it. For where your treasure is, your heart will also be. The lamp of the body is the eye. If, therefore, your eye be sound, your whole body will be enlightened: but if your eye be distempered, your whole body will be dark. And if even the light which is in you be darkness; how great will the darkness be!

A man cannot serve two masters; for either he will hate one, and love the other; or at least he will attend one and neglect the other. You cannot serve God and Riches. Therefore I charge you; be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not life a greater gift than food; and the body than raiment? Observe the fowls of heaven. They neither sow nor reap. They have no storehouse; but your heavenly Father feeds them. Are not you much more valuable than they? Besides; which of you can by his anxiety prolong his life one hour? And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They toil not: they spin not. Yet I affirm that even Solomon in all his glory, was not equally adorned with one of these. If then

*. App. No. VI.

God so array the herbage, which to-day is in the field, and to-morrow will be cast into the oven; will he not much more array you, O you distrustful! Therefore say not anxiously, (as the heathens do.) What shall we eat; or what shall we drink; or wherewith shall we be clothed? For your heavenly Father knoweth that you need all these things. But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you. Be not then anxious about the morrow: the morrow will be anxious about itself. Sufficient for every day is its own trouble.

VII. Judge not, that you be not judged; for as you judge, you shall be judged; and with the measure wherewith you give you shall receive. And why do you observe the mote in your brother's eye, but are insensible of the thorn in your own eye? Or how dare you say to your brother, 'Let me take the mote out of your eye;' you who have a thorn in your own? Hypocrite, first take the thorn out of your own eye; then you will see to take the mote out of your brother's eye.

Give not things holy to dogs, and cast not your pearls before swine, lest they trample them under foot, or turn upon you and tear you.

Ask, and you shall obtain; seek, and you shall find; knock, and it shall be opened to you. For whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door shall be opened. Who amongst you men would give his son a stone, when he asks bread; or a serpent, when he asks a fish? If you then, though evil, can give good things to your children, how much more will your Father who is in heaven, give good things to them that ask him?

12. Whatsoever you would that others do to you, do you also to them; for this is the law and the prophets. Enter through the strait gate; for wide is the gate of perdition, broad is the way leading thither; and many are they who enter by it. But how strait is the gate of life; how narrow the way leading thither; and how few are they who find it!

Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves. By their fruits you shall discover them. Are grapes gathered from thorns; or figs from thistles? Every good tree yields good fruit; and every evil tree evil fruit. A good tree cannot yield evil fruit, nor an evil tree good fruit. Every tree which yields not good fruit is felled, and turned into fuel. Wherefore, by their fruits you shall discover them.

Not every one who says unto me, Master, Master, shall enter into the kingdom of heaven; but he that does the will of my Father who is in heaven. Many will say to me on that day, 'Master, Master, have we not taught in your name, and in your name performed many miracles?' To whom I will declare, 'I never acknowledged you. Depart from me you who practise iniquity.'

Therefore, whosoever hears these my precepts, and does them, I will compare to a prudent man, who built his house upon

the rock. For although the rain descended, and the rivers overflowed, and the winds blew and beat upon that house, it fell not, because it was founded upon the rock. But whosoever hears these my precepts, and does them not, shall be compared to a fool, who built his house upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin.

When Jesus had ended this discourse, the people were astonished at his manner of teaching: for he taught as one who had authority, and not as the Scribes.

SECTION IV.

Several Miracles.

VIII. BEING come down from the mountain, followed by a great multitude, a leper came, who prostrating himself before him, said, Sir, if you will you can cleanse me. Jesus stretched out his hand and touched him, saying, I will; be you clean. Immediately he was cured of his leprosy. Then Jesus said to him, See you tell nobody; but go, show yourself to the priest, and make the oblation prescribed by Moses, for notifying [the cure] to the people.

5 Having entered Capernaum, a centurion* accosted him with this request, Sir, my man-servant lies sick at home, exceedingly afflicted with a palsy. Jesus answered, I will go and cure him. The centurion replying; said, Sir, I have not deserved that you should come under my roof; only say the word, and my servant will be healed. For even I, who am under command myself, having soldiers under me, say to one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it. Jesus hearing this, was astonished, and said to those who followed, Indeed, I say unto you, not even in Israel have I found so great faith. But I assure you, that many will come from the east and from the west, and will be placed at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven, while the sons of the kingdom shall be thrust out into darkness, where will be weeping and gnashing of teeth. Then Jesus said to the centurion, Go home; be it to you according to your faith. That instant his servant was cured.

Then Jesus having entered Peter's house, saw his wife's mother lying sick of a fever: and having touched her hand, the fever left her; whereupon she arose and entertained him.

In the evening they presented to him many demoniacs; and he expelled the spirits with a word, and cured all the sick; thus verifying the saying of the Prophet Isaiah, "*He has himself carried off our infirmities and borne our distresses.*"

Jesus seeing himself crowded on all sides, gave orders to pass to the opposite shore. Meantime a Scribe accosted him, saying, Rabbi, I will follow you whithersoever you go. Jesus an-

*A Roman officer, who had the command of 100 soldiers.

swered, The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man has not where to repose his head.

Another, one of his disciples, said to him, Master, permit me to go first, and bury my father. Jesus answered, Follow me, and let the dead bury their dead.

Then entering the bark, his disciples followed him. Soon after there arose in the sea so great a tempest, that the bark was covered with the billows. But he being asleep, his disciples came and waked him, saying, Save us, Master, we perish. He answered, Why are you timorous, O you distrustful? Then he arose, and having commanded the winds and the sea, a great calm ensued; insomuch, that every one exclaimed with admiration, What personage is this, whom even the winds and the sea obey!

28. When he was come to the other side, into the country of the Gadarenes, there met him two demoniacs, issuing out of the monuments, so furious, that nobody durst pass that way. These instantly cried, saying, What have you to do with us, *Jesus*, Son of God? Are you come hither to torment us before the time? Now there was feeding at some distance a great herd of swine. And the fiends besought him, saying, If you expel us, permit us to go into the herd of swine. He answered, Go. And when they were cast out, they went into the swine; on which the whole herd rushed down a precipice into the sea, and perished in the waters. Then the herdsmen fled into the city, and reported every thing, and what had happened to the demoniacs. Presently the whole city went out to meet Jesus, and having seen him, entreated him to depart out of their territory.

IX. Then having gone aboard the bark, he repassed, and went to his own city; where they brought to him a paralytic, laid upon a bed. Jesus perceiving their faith, said to the paralytic, Son, take courage, your sins are forgiven you. Whereupon some of the Scribes said within themselves, 'This man blasphemeth.' But Jesus knowing their sentiments, said, Why do you harbor evil thoughts? Which is easier, to say, 'Your sins are forgiven;' or to say [with effect,] 'Arise and walk.' But that you may know that the Son of Man hath power upon the earth to forgive sins, Arise (said he then to the paralytic,) take up your bed and go home. Accordingly he arose, and went home. And the people saw and wondered, glorifying God, who had given such power to men.

As Jesus departed thence, he saw a man, named Matthew, sitting at the toll office; to whom he said, Follow me. And he arose and followed him.

Afterwards Jesus, being at table in a house, many publicans and sinners came and placed themselves with him and his disciples. Some of the Pharisees observing this, said to his disciples, Why does your teacher eat with publicans and sinners? Jesus hearing them, answered The whole need not a physician, but the sick. Go, therefore, and learn what this means, *"I require humanity, and not sacrifice."* for I came to call, not the righteous, but sinners, *to reformation.*

Then John's disciples accosting him, said, We and the Pharisees often fast: why do your disciples never fast? Jesus answered, Do the bridemen mourn, while the bridegroom is with them? But the time will come when the bridegroom shall be taken from them, and then they will fast. Nobody mends an old garment with undressed cloth; else the patch itself tears the garment, and makes a greater rent. Neither do people put new wine into old leather bottles; otherwise the bottles burst: and thus, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved.

While he was speaking, a ruler came, and prostrating himself, said, My daughter is by this time dead; but come, and lay your hand upon her, and she will revive. And Jesus arose, and, as he followed him, with his disciples, a woman, who had been twelve years afflicted with a bloody issue, coming behind, touched the tuff of his mantle; for she said within herself, 'If I but touch his mantle, I shall recover.' Jesus turning about, saw her, and said, Daughter, take courage, your faith hath cured you. And the woman was well from that instant.

Being come into the ruler's house, and seeing the players on the flute, with the crowd making a bustle, he said to them, Withdraw, for the damsel is not dead, but asleep. And they derided him: but when the people were put out, he entered, and having taken her by the hand, the damsel arose. Now the fame of this action spread through all that country.

27. When Jesus departed thence, two blind men followed him, crying, Son of David, have pity upon us. Being come into the house, the blind men approached: and Jesus said to them, Do you believe that I can do this? They answered, Yes, Master. Then he touched their eyes, saying, Be it unto you according to your faith. Immediately their eyes were opened. And Jesus strictly charging them, said, Take care that nobody know it. But being departed, they spread his fame through all that country.

They were scarcely gone, when a dumb demoniac was presented to him. The demon being expelled, the dumb spake, and the people wondered, saying, Nothing like this was ever seen in Israel. But the Pharisees said, He expels the demons by the prince of the demons.

SECTION V.

The Charge to the Apostles.

THEN Jesus went through all the cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every disease and every malady among the people. But when he saw the multitudes, he had compassion upon them, because they were scattered and exposed, like a flock without a shepherd. Then he said to his disciples, The harvest is plentiful, but the reapers are few: entreat, therefore, the Lord of the harvest, that he would send laborers to reap it.

X. And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to cure diseases and maladies of every kind. Now these are the names of the twelve apostles.* The first, Simon, called Peter, and Andrew his brother; James, son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James, son of Alphaeus, and Lebbeus, surnamed Thaddeus; Simon the Canaanite, and Judas Iscariot, he who betrayed him. These twelve Jesus commissioned, instructing them, and saying,

Go not away to the Gentiles, nor enter a Samaritan city; but go directly to the lost sheep of the stock of Israel. And as you go, proclaim, saying, 'The Reign of heaven approaches.' Heal the sick; cleanse lepers, expel demons; freely you have received, freely give. Put not gold, or silver, or brass in your girdles; carry no scrip, no spare coat's, shoes, or staves; for the workman is worthy of his maintenance.

And whatever city or village you enter, inquire what person of worth dwells there; and abide with him until you leave the place. When you enter the house, salute the family. If the family be worthy, the peace you wish them, shall come upon them; if they be not worthy, it shall rebound upon yourselves. Wheresoever they will not receive you, nor regard your words, in departing that house or city, shake the dust off your feet. Indeed I say unto you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city.

18. Behold! I send you forth as sheep amidst wolves. Be therefore, prudent as the serpents, and harmless as the doves. But be upon your guard with men; for they will deliver you to councils, and scourge you in their synagogues; and you shall be brought before governors and kings, on my account, to bear testimony to them, and to the Gentiles. But when they deliver you up, be not anxious how, or what you shall speak; for what you should speak shall be suggested to you in that moment. For it shall not be you that shall speak; but the Spirit of my Father who will speak by you. Then the brother will consign the brother to death; and the father the child; and children will arise against their parents, and procure their death. And for my name you shall be hated universally. But the man who persevereth to the end, shall be saved.

Therefore, when they persecute you in one city, flee to another; for indeed I say unto you, you shall not have gone through the cities of Israel, ere the Son of Man be come. A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be as his teacher, and for the servant to be as his master. If they have called the master of the house Beelzebub, how much more will they call his domestics?

Therefore, fear them not; for there is nothing hid that shall not be detected; nothing secret that shall not be known. What I tell you in the dark, publish in the light; and what is whispered

* *Missionaries.*

In your ear, proclaim from the house tops. And fear not them who kill the body, but cannot kill the soul; fear rather him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet neither of them falls to the ground without *the will of* your Father. Nay, the very hairs of your head are all numbered. Fear not then, you are much more valuable than sparrows. Whosoever, therefore, shall acknowledge me before men, him will I also acknowledge before my Father who is in heaven. But whosoever shall disown me before men, him will I also disown before my Father who is in heaven.

Think not that I am come to bring peace to the earth. I came, not to bring peace, but a sword. For I am come to make dissension betwixt father and son, betwixt mother and daughter, betwixt mother-in-law and daughter-in-law; so that a man's enemies will be found in his own family. He who loves father or mother more than me, is not worthy of me. He who loves son or daughter more than me, is not worthy of me. He who will not take his cross and follow me, is not worthy of me. He who preserves his life, shall lose it: but he who loses his life, on my account, shall preserve it.

40. He that receives you, receives me; and he that receives me, receives him who sent me. He that receives a prophet, because he is a prophet, shall obtain a prophet's reward; and he that receives a righteous man, because he is a righteous man, shall obtain a righteous man's reward: and whosoever shall give any of these little ones, because he is my disciple, were it but a cup of cold *water*, to drink; indeed I say to you, he shall not lose his reward.

XI. When Jesus had made an end of instructing his twelve disciples, he departed thence to teach and give warning in the cities.

SECTION VI.

The Character of the Times.

NOW John having heard in prison of the works of the Messiah, sent two of his disciples, who asked him, Are you He that comes, or must we expect another? Jesus answering, said to them, Go and relate to John what you have heard and seen. The blind are made to see, the lame to walk, the deaf to hear; lepers are cleansed; the dead are raised; and good news is brought to the poor: and happy is he to whom I shall not prove a stumbling block.

When they were departed, Jesus said to the people concerning John, What went you out into the wilderness to behold? A reed shaken by the wind? But what went you to see? A man effeminately dressed? It is kings' palaces [not deserts] that such frequent. What then went you to see? A prophet? Yes, I tell you, and

* *Assarion*, value $1\frac{1}{2}$ cent.

something superior to a prophet: for this is he concerning whom it is written, "*Behold I will send my messenger before you, who shall prepare your way.*" Indeed I say to you, among those that are born of women, there has not arisen a greater than John the Immerser. Yet the least in the Reign of heaven shall be greater than he. From the first appearing of John the Immerser until now, the kingdom of heaven is invaded, and invaders take possession by force.* For till John appeared, all the prophets and the law were your instructors: and if you will hear to be told it, this is the Elijah that was to come. Whoever has ears to hear, let him hear.

But to what shall I liken this generation? It is like boys in the market-place, to whom their play-fellows complain, saying, 'We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not lamented.' For John came abstaining from meat and drink, and they say, 'He has a demon;' the Son of Man came using meat and drink, and they say, 'He is a lover of banquets and wine, a companion of publicans and sinners.' But wisdom is justified by her children.

20. Then he began to reproach the cities wherein most of his miracles had been performed, because they reformed not. Wo unto thee Chorazin! Wo unto thee Bethsaida! for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago in sackcloth and ashes. Know, therefore, that the condition of Tyre and Sidon, on the day of judgment, shall be more tolerable than yours. And thou Capernaum, which hast been exalted to heaven, shalt be brought down to Hades; for if the miracles which have been performed in thee, had been performed in Sodom, it had remained until now. Know, therefore, that the condition of Sodom, on the day of judgment, shall be more tolerable than thine.

On that occasion Jesus said, I adore thee, O Father, Lord of heaven and earth; because, having hidden these things from sages and the learned, thou hast revealed them to babes: yes, Father, because such is thy pleasure.

My Father has imparted every thing to me; and none knows the Son, except the Father; neither knows any one the Father, except the Son, and he to whom the Son will reveal him. Come to me all you who toil and are burdened; and I will relieve you. Take my yoke upon you, and be taught by me; for I am meek and condescending: and your souls shall find relief. For my yoke is easy, and my burden is light.

XII. At that time, as Jesus was walking through the corn on the Sabbath,† his disciples, being hungry, began to pluck the ears of corn, and eat them. The Pharisees observing this, said to him, Lo! your disciples are doing what it is not lawful to do on the Sabbath. He answered, Have you not read what David did,

* Appendix, No. VII.

† With us Saturday, or rather from Friday at sun-set, to Saturday at sun-set, for so the Jews reckoned.

and his attendants, when they were hungry; how he entered the tabernacle of God, and ate the loaves of the presence, which it was not lawful for him, or his attendants, to eat, but solely for the priests? Or have you not learnt from the law that the priests in the temple violate the rest to be observed on Sabbaths, and are nevertheless blameless? Now I affirm that something greater than the temple is here. But had you known what this means, "*I require humanity and not sacrifice,*" you would not have condemned the guiltless: for the Son of Man is master of the Sabbath.

Leaving that place, he went into their synagogue, and found a man there whose hand was blasted. They asked Jesus with a design to accuse him, Is it lawful to heal on the Sabbath? He answered, What man is there amongst you, who having one sheep, if it fall into a pit on the Sabbath, will not lay hold on it, and lift it out? And does not a man greatly excel a sheep? It is lawful, therefore, to do good on the Sabbath. Then he said to the man, Stretch out your hand. And as he stretched it out, it became sound like the other. But the Pharisees went out and concerted against Jesus to destroy him.

Jesus knowing this, departed, and being followed by a vast multitude, healed all their sick, enjoining them not to discover him. Thus the word of the Prophet Isaiah was verified, "*Behold my servant whom I have chosen, my beloved in whom my soul delights; I will cause my Spirit to abide upon him, and he shall give laws to the nations; he will not contend, nor clamor. nor make his voice be heard in the streets. A bruised reed he will not break; and a dimly burning taper he will not quench, till he render his laws victorious. Nations also shall trust in his name.*"*

22. Then was brought to him a demoniac dumb and blind; and he cured him, insomuch that he both spake and saw. And all the people said with amazement, Is this the son of David? But the Pharisees hearing them said, This man expels demons only by Beelzebub, prince of the demons. But Jesus, knowing their surmises, said to them, By civil dissensions any kingdom may be desolated; and no city or family, where such dissensions are, can subsist. Now if Satan expel Satan, his kingdom is torn by civil dissensions; how can it then subsist? Besides, if I expel demons by Beelzebub, by whom do your sons expel them? Wherefore they shall be your judges. But, if I expel demons by the Spirit of God, the Reign of God has overtaken you. For how can one enter the strong one's house, and plunder his goods, unless he first overpower the strong one? Then indeed he may plunder his house. He who is not for me, is against me: and he who gathers not with me, scatters.

Wherefore I say to you, though every other sin and detraction in men is pardonable, their detraction from the Spirit is unpardonable: for whosoever shall inveigh against the Son of Man may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned, either in the present state, or in the

* *Appendix, No. VIII.*

future.* Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad: for we distinguish the tree by the fruit. Offspring of vipers, how can you that are evil speak good things, since it is out of the fulness of the heart that the mouth speaks? The good man out of his good treasure produces good things; the bad man out of his bad treasure produces bad things. Be assured, however, that of every pernicious word which men shall utter, they shall give an account on the day of judgment. For by your words you shall be acquitted; and by your words you shall be condemned.

Then some of the Scribes and Pharisees interposed, saying, Rabbi, we desire to see a sign from you. He answering, said to them, An evil and adulterous race demands a sign; but no sign shall be given them, save the sign of the Prophet Jonah. For as Jonah was three days and three nights in the stomach of the great fish, the Son of Man will be three days and three nights in the bosom of the earth. The Ninevites will stand up in the judgment against this race, and cause it to be condemned, because they reformed when they were warned by Jonah; and behold here something greater than Jonah. The queen of the south country† will arise in the judgment against this race, and cause it to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold here something greater than Solomon.

43. An unclean spirit, when he is gone out of a man, wanders over parched deserts in search of a resting place. And not finding any, he says, 'I will return to my house whence I came;' and being come, he finds it empty, swept, and furnished. Whereupon he goes, and brings with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becomes worse than the first: thus will it also fare with this evil race.

While he discoursed to the people, his mother and brothers were without, desiring to speak with him. And one said to him, Your mother and your brothers are without, desiring to speak with you. He answering, said to him that told him, Who is my mother? and who are my brothers? Then stretching out his hand towards his disciples he said, Behold my mother and my brothers. For whosoever does the will of my Father who is in heaven, is my brother, and sister, and mother.

SECTION VII.

Parables.

XIII. THE same day, Jesus having gone out of the house, sat by the sea side; but so great a multitude flocked about him, that he went into a bark, and sat down there, while all the people stood on the shore. Then he discoursed to them of many things in parables.

*Appendix, No. IX. †In the Old Testament, Sheba.

The sower, said he, went out to sow; and in sowing, some seeds fell by the way side, and the birds came and picked them up: some fell on rocky ground, where they had little earth: these sprang up the sooner, because the soil had no depth: but after the sun had beat upon them they were scorched, and, having no root, withered away. Some fell among thorns, and the thorns grew up and choked them. Others fell into good ground, and yielded increase, some a hundred, some sixty, some thirty fold. Whoever has ears to hear, let him hear.

Then the disciples accosted him, saying, Why do you speak to them in parables? He answering, said to them, Because it is your privilege, and not theirs, to know the secrets of the Reign of heaven. For to him that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be taken. For this reason I speak to them in parables; because they seeing, see not; and hearing, hear not, nor regard; insomuch that this prophecy of Isaiah is fulfilled in them, *"You may indeed listen, but will not understand; you may look, but will not perceive. For this people's understanding is stupified, their ears are deafened, and their eyes they have closed; lest seeing with their eyes, hearing with their ears, and apprehending with their understanding, they should reform, and I should reclaim them."* But blessed are your eyes, because they see; and your ears, because they hear. For indeed I say to you, that many prophets and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them.

18. Understand you, therefore, the parable of the sower. When one hears the doctrine of the Reign, but minds it not, the evil one comes, and snatches away that which was sown in his heart. This explains what fell by the way side. That which fell on rocky ground, denotes him who, hearing the word, receives it at first with pleasure; yet not having it rooted in his mind, retains it but a while; for when trouble or persecution comes, because of the word, instantly he relapses. That which fell among thorns, denotes that hearer in whom worldly cares, and deceitful riches, stifle the word, and render it unfruitful. But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denotes him who not only hears and minds, but obeys the word.

Another parable he proposed to them, saying, The kingdom of heaven may be compared to a field in which the proprietor had sown good grain: but while people were asleep, his enemy came, and sowed darnel among the wheat, and went off. When the blade was up, and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, 'Sir, you sowed good grain in your field; whence, then, has it darnel?' He answered, 'An enemy has done this.' They said, 'Will you, then, that we weed them out?' He replied, 'No; lest in weeding out the darnel, you tear up also the wheat. Let both grow together

'until the harvest; and in the time of harvest, I will say to the reapers, First gather the darnel, and make them into bundles for burning; then carry the wheat into my barn.'

Another similitude he proposed to them, saying, The kingdom of heaven is like a grain of mustard seed, which a man set in his field; for though it is the smallest of *all* seeds, it is, when grown, larger than any herb, and becomes a tree, so that the birds of the air take shelter in its branches.

Another similitude he gave them: The kingdom of heaven is like leaven which a woman mingled in three measures of meal until the whole was leavened.

All these similitudes Jesus spoke to the people; for he taught them only by similitudes; herein verifying the word of the prophet, *"I will discourse in parables; I will utter things whereof all antiquity has been silent."*

Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying, Explain to us the parable of the darnel in the field. Jesus answering, said to them, He who sowed the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; and the darnel are the sons of the evil one; the enemy who sowed them is the devil. The harvest is the conclusion of this state; and the reapers are the messengers. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this state. The Son of Man will send his messengers, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.

44. Again, the kingdom of heaven is like treasure hid in a field, which, when a man has discovered, he conceals the discovery, and for joy thereof, sells all that he has, and buys that field.

Again, the kingdom of heaven is like a pearl extremely precious, which a merchant, who was in quest of fine pearls, having met with, sold all that he had and purchased it.

Again, the kingdom of heaven is like a sweep-net cast into the sea, which encloses fishes of every kind. When it is full, they draw it ashore, and gather the good into vessels, but throw the useless away. So shall it be at the conclusion of this state. The messengers will come and sever the wicked from among the righteous, and throw them into the burning furnace. Weeping and gnashing of teeth shall be there.

Jesus said, Do you understand all these things? They answered, Yes, Master. He added, Every scribe, therefore, instructed for the Reign of heaven, is like a householder who brings out of his store house new things and old. And after he had finished these similitudes, he departed thence.

SECTION VIII.

The People twice fed in the Desert.

JESUS being come into his own country, taught the inhabitants in their synagogue: and they said with astonishment, Whence has this man this wisdom and this power of working miracles? Is not this the carpenter's son? Is not his mother called Mary? And do not his brothers, James, and Joses, and Simon, and Judas, and all his sisters, live amongst us? Whence then has he all these things? Thus they were scandalized* at him. But Jesus said to them, A prophet is no where disregarded, except in his own country, and in his own family. And he did not many miracles there, because of their unbelief.

XIV. At that time Herod the tetrarch,† hearing of the fame of Jesus, said to his servants, This is John the Immerser; he is raised from the dead; and therefore miracles are performed by him.

For Herod had caused John to be apprehended, imprisoned, and bound, on account of Herodias his brother Philip's wife; for John had said to him, It is not lawful for you to have her. And Herod would have put him to death, but was afraid of the populace, who accounted him a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before the company, and pleased Herod so highly, that he swore he would grant her whatever she should ask. She being instigated by her mother, said, Give me here in a basin the head of John the Immerser. And the king was sorry; nevertheless, from a regard to his oath and his guests, he commanded that it should be given her. Accordingly John was beheaded in the prison by his order. And his head was brought in a basin and presented to the damsel; and she carried it to her mother. After which his disciples went and brought the body, and having buried it, came and told Jesus.

13. When Jesus heard this, he embarked privately, and retired into a desert place, whereof the people being informed, followed him by land out of the cities. Observing, as he landed, a great multitude, he had compassion on them, and healed their sick.

Towards the evening his disciples accosted him, saying, This is a desert place, and the time is now past; dismiss the multitude, that they may go to the villages, and buy themselves victuals. Jesus answered, They need not go. Supply them yourselves. They said to him, We have here but five loaves and two fishes. He replied, Bring them hither to me. Then having commanded the people to lie down upon the grass, he took the five loaves and the two fishes, and looking towards heaven, blessed them; then breaking the loaves, he gave them to the disciples, and they distributed them among the people. When all had partaken, and were satisfied, they carried off twelve baskets full of the fragments

*To be "scandalized" is to be offended on account of something supposed criminal or irreligious.

†That is, governor of a fourth part.

that remained. Now they that had eaten were about five thousand men, beside women and children.

Immediately *Jesus* obliged *his* disciples to embark and pass over before him, while he dismissed the multitude. Having dismissed the multitude, he retired by himself to a mountain to pray, and remained there alone till it was late. By that time the bark was half way over, tossed by the waves, for the wind was contrary. In the fourth watch of the night* *Jesus* went to them, walking on the sea. When the disciples saw him walking on the sea, being terrified, they exclaimed, An apparition! and cried out for fear. *Jesus* immediately spoke to them, saying, Take courage; it is I, be not afraid. Peter answering, said to him, If it be you, Master, bid me to come to you on the water. *Jesus* said, Come. Then Peter getting out of the bark, walked on the water towards *Jesus*. But finding the wind boisterous, he was frightened; and beginning to sink, cried, Master, save me. *Jesus* instantly stretching out his hand, caught him, and said to him. Distrustful man, wherefore did you doubt? When they had gone aboard, the wind ceased. Then those in the bark came, and prostrated themselves before him, saying, You are assuredly the son of a god.†

34. Having passed over, they landed on the territory of Genesaret;‡ the inhabitants whereof knowing him, sent through all that country, and brought to him all the diseased, who besought him to let them touch but a tuft of his mantle; and as many as touched, were cured.

XV. Then some Scribes and Pharisees of Jerusalem addressed him, saying, Why do your disciples transgress the tradition of the elders? For they wash not their hands before meals. *Jesus* answering, said to them, Why do you yourselves, by your tradition, transgress the commandment of God? For God has commanded, saying, "*Honor your father and mother;*" and, "*Whoever reviles father and mother shall be punished with death.*" But you affirm, If a man say to father or mother, 'I devote whatever of mine shall profit you,' he shall not afterwards honor by his assistance, his father or his mother. Thus, by your tradition, you annul the commandment of God. Hypocrites, well do you suit the character which *Isaiah* gave of you, saying, "*This people address me with their mouth, and honor me with their lips, though their heart is estranged from me. But in vain they worship me, while they teach institutions merely human.*"

Then having called the multitude, he said to them, Hear, and be instructed. It is not what goes into the mouth which pollutes the man; but it is what proceeds out of the mouth which pollutes the man. Thereupon his disciples accosting him, said, Did you observe how the Pharisees, when they heard that saying, were scandalized? He answered, Every plant which my heavenly Father has not planted, shall be extirpated. Let them alone. They are

* Between three and six in the morning.

† These mariners are supposed to have been Pagans.

‡ In the Old Testament, Chinnereth.

blind leaders of the blind; and if the blind lead the blind, both will fall into the ditch. Then Peter addressing him, said, Explain to us that saying. Jesus answered, Are you also still void of understanding? Do you not yet apprehend, that whatever enters the mouth, passes into the belly, and is thrown out into the sink. But that which proceeds out of the mouth, issues from the heart, and so pollutes the man. For out of the heart proceed malicious contrivances, murders, adulteries, fornications, thefts, false testimonies, calumnies. These are the things which pollute the man; but to eat with unwashed hands pollutes not the man.

Then Jesus withdrew into the confines of Tyre and Sidon; and behold! a Canaanitish woman of these territories came to him, crying, Master, Son of David, have pity on me; my daughter is grievously afflicted by a demon. But he gave her no answer. Then his disciples interposed, and entreated him, saying, Dismiss her, for she clamors after us. He answering, said, My mission is only to the lost sheep of the stock of Israel. She, nevertheless, advanced, and prostrating herself before him, said, O Master, help me! Hereplied, It is not seemly to take the children's bread, and throw it to the dogs. True, sir, returned she, yet even the dogs are allowed the crumbs which fall from their master's table. Then Jesus, answering, said to her, O woman! great is your faith. Be it to you as you desire. And that instant her daughter was healed.

29. Jesus having left that place, came nigh to the sea of Galilee, and repaired to a mountain, where he sat down: and great multitudes flocked to him, bringing with them the lame, the blind, the dumb, the cripple, and several others [in distress,] whom they laid at his feet; and he healed them: insomuch, that the people beheld, with admiration, the dumb speaking, the cripple sound, the lame walking, and the blind seeing; and they glorified the God of Israel.

Then Jesus called to him his disciples, and said, I have compassion on the multitude, because they have now attended me three days, and have nothing to eat: I will not dismiss them fasting, lest their strength fail by the way. His disciples answered, Whence can we get bread enough in this solitude to satisfy such a crowd? He asked them, How many loaves have you? They said, Seven, and a few small fishes. Then commanding the people to lie down upon the ground, he took the seven loaves and the fishes, which, having given thanks, he divided, and gave to his disciples, who distributed them among the people. When all had partaken, and were satisfied, they carried off seven hand-baskets full of the fragments that remained. Now they that had eaten were four thousand men, beside women and children.

Then having dismissed the multitude, he embarked, and sailed to the coast of Magdala.

XVI. Thither some Pharisees and Sadducees repaired, who, to try him, desired that he would show them a sign in the sky. He answering, said to them, In the evening you say, 'It will be fair weather, for the sky is red:' and in the morning, 'There will be a

storm to-day, for the sky is red and lowering.' You can judge aright of the appearance of the sky, but cannot discern the signs of the times. An evil and adulterous race demands a sign, but no sign shall be given them, save the sign of the Prophet Jonah. Then leaving them, he departed.

Now his disciples, before they came over, had forgot to bring loaves with them. Jesus said to them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. Whereupon they said, reasoning among themselves, This is because we have brought no loaves with us. Jesus perceiving it, said to them, What do you reason amongst yourselves, O you distrustful? That I speak thus, because you have brought no loaves? Have you no reflection? Or do you not remember the five loaves among the five thousand, and how many baskets you filled with the fragments; nor the seven loaves among the four thousand, and how many hand-baskets you filled? How is it that you do not understand that I spake not concerning bread, when I bade you beware of the leaven of the Pharisees and of the Sadducees? Then they understood that he cautioned them not against the leaven which the Pharisees and the Sadducees used in bread, but against their doctrines.

SECTION IX.

The Transfiguration.

13. AS Jesus was going to the district of Cesarea Philippi, he asked his disciples, saying, Who do men say that the Son of Man is? They answered, Some say, 'John the Immerser;' others, 'Elijah;' others, 'Jeremiah, or one of the Prophets.' But who, returned he, say you that I am? Simon Peter answering, said, You are the Messiah, the Son of the Living God. Jesus replying, said to him, happy are you, Simon Barjona;* for flesh and blood has not revealed this to you, but my Father who is in heaven. I tell you, likewise, you are named Rock;† and on this rock I will build my congregation,‡ over which the gates of Hades shall not prevail. Moreover, I will give you the keys of the kingdom of heaven: whatever you shall bind upon the earth, shall be bound in heaven; and whatever you shall loose upon the earth, shall be loosed in heaven. Then he forbade his disciples to tell any man that he is the Messiah.

From that time Jesus began to discover to his disciples, that he must go to Jerusalem, and there suffer much from the elders, and the chief priests, and the scribes, and be killed, and that he must be raised the third day. On which Peter taking him aside, reproved him, saying, God forbid. Master, this shall not befall you. But he turning said to Peter, Get you hence, adversary, you are an obstacle in my way; for you relish not the things of God, but the things of men.

* Syriac, son of Jonas. † So Peter in Greek, and Cephas in Syriac, signify. ‡ App. No. X.

Then said Jesus to his disciples, If any man will come under my guidance, let him renounce himself, and take up his cross and follow me. For, whosoever would save his life shall lose it; and whosoever will lose his life for my sake shall find it. What is a man profited, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom for his life? For the Son of Man, vested with his Father's glory, shall come hereafter with his heavenly messengers, and recompense every one according to his actions. Indeed, I say to you, Some of those who are present shall not taste death, until they see the Son of Man enter upon his Reign.

XVII. After six days Jesus took Peter, and James, and John brother of James, apart to the top of a high mountain, and was transfigured in their presence. His face shone as the sun; and his raiment became white as the light. And presently appeared to them Moses and Elijah conversing with him. Peter upon this addressing Jesus, said, Master, it is good for us to stay here; let us make here, if you will, three booths, one for you, and one for Moses, and one for Elijah. While he was speaking, behold! a bright cloud covered them, and out of the cloud came a voice which said, This is my beloved Son in whom I delight. Hear him. The disciples hearing this, fell upon their faces, and were greatly frightened. But Jesus came and touched them, saying, Arise; be not afraid. Then lifting up their eyes, they saw none but Jesus.

9. As they went down from the mountain, Jesus commanded them, saying, Tell no body what you have seen, until the Son of Man rise from the dead. Then the disciples asked him, saying, Why say the scribes that Elijah must come first? Jesus answering, said to them, To consummate the whole, Elijah indeed must come first. But I tell you, Elijah is come already, though they did not acknowledge him, but have treated him as they pleased. Thus they will treat the Son of Man also. Then the disciples understood that he spoke concerning John the Immerser.

When they were come to the multitude, a man came to him, who kneeling, said, Sir, have pity on my son; for he is grievously distressed with lunacy; often he falls into the fire, and often into the water, and I presented him to your disciples; but they could not cure him. Jesus answering said, O unbelieving and perverse race! How long shall I be with you? How long shall I suffer you? Bring him hither to me. Then Jesus rebuked the demon and he came out; and the lad was instantly cured.

Hereupon the disciples came to him privately, saying, Why could not we expel this demon? Jesus answered, Because of your unbelief; for, indeed, I say unto you, if you had faith, though but as a grain of mustard seed, you might say to this mountain, Remove to yonder place, and it would remove: yes, nothing would be impossible to you. This kind, however, is not dispossessed, unless by prayer and fasting.

While they remained in Galilee, Jesus said to them, The Son of Man is to be delivered up to men who will kill him: but

the third day he shall be raised again. And they were grieved exceedingly.

When they were come to Capernaum, the collectors came and asked Peter, Does not your teacher pay the didrachma? He said, Yes. Being come into the house, before he spoke, Jesus said to him, What is your opinion, Simon? From whom do the kings of the earth exact tribute or custom? From their own sons, or from others? Peter answered, From others. Jesus replied, The sons then are exempted. Nevertheless, lest we should give them offence, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth you shall find a stater,† take that and give it them for me and you.

XVIII. At that time the disciples came to Jesus inquiring, Who shall be the greatest in the Reign of heaven? Jesus calling to him a child, placed him in the midst of them, and said, Indeed I say to you, unless you be changed, and become as children, you shall never enter the kingdom of heaven. Whosoever, therefore, shall become humble like this child, shall be greatest in the Reign of heaven. Nay, whosoever receives one such child, in my name, receives me; but whoever shall insnare any of these little ones who believe in me, it were better for him that an upper millstone were hanged about his neck, and that he were sunk in the ocean.

7. Wo to the world because of snares: snares indeed there must be; nevertheless wo to the insnarer. Wherefore, if your hand or your foot insnare you, cut it off and throw it away; it is better for you to enter lame or maimed into life, than having two hands or two feet to be cast into the everlasting fire. And if your eye insnare you, pluck it out and throw it away: it is better for you to enter one-eyed into life, than having two eyes to be cast into hell-fire. Beware of contemning any of these little ones; for I assure you that in Heaven their [ministering] messengers continually behold the face of my Heavenly Father: and the Son of Man is come to recover the lost. What think you? If a man have a hundred sheep, and one of them have strayed, will he not leave the ninety-nine upon the mountains, and go in quest of the stray? And if he happen to find it, indeed I say to you, he derives greater joy from it than from the ninety-nine which went not astray. Thus it is not the will of your Father in Heaven that any of these little ones should be lost.

Wherefore, if your brother trespass against you, go and expostulate with him, when you and he are alone together. If he hear you, you have gained your brother; but if he will not hear, take one or two along with you, that by the testimony of two or three witnesses every thing may be ascertained. If he despise them, acquaint the congregation with it; and, if he despise the congregation also, let him be to you as a pagan or publican. Indeed I say to you, whatsoever you shall bind upon the earth, shall be bound in heaven; and whatsoever you shall loose upon earth, shall be loosed in heaven.

* A tribute of about 25 cents. † Value 50 cents.

Again, I say to you, whatever two of you upon the earth shall agree to ask, shall be granted them by my Father who is in heaven. For whosoever two or three are assembled in my name, I am in the midst of them.

Then Peter approaching, said to him, Master, if my brother repeatedly trespass against me, how often must I forgive him? Must I seven times? Jesus answered, I say to you, not seven times, but seventy times seven times.

23. In this the administration of heaven resembles a king, who determined to settle accounts with his servants. Having begun to reckon, one was brought who owed him ten thousand talents.* But that servant not having wherewith to pay; his master, to obtain payment, commanded that he and his wife and children, and all that he had, should be sold. Then the servant throwing himself prostrate before his master, cried, 'Have patience with me, my lord, and I will pay the whole.' And his master had compassion upon him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants who owed him a hundred denarii,† seized him by the throat, saying, 'Pay me what you owe.' His fellow-servant threw himself at his feet, and besought him, saying, 'Have patience with me, and I will pay you.' And he would not, but instantly caused him to be imprisoned, until he should discharge the debt. His fellow-servants seeing this, were deeply affected, and went, and informed their master of all that had passed. Then his master, having given orders to call him, said to him, 'You wicked servant: all that debt I forgave you, because you besought me. Ought not you to have shown such pity to your fellow-servant, as I showed to you?' So his master, being provoked, delivered him to the jailors, to remain in their hands, until he should clear the debt. Thus will my celestial Father treat every one of you who forgives not from his heart the faults of his brother.

SECTION X.

The Rich Man's Application.

XIX. WHEN Jesus had ended this discourse, he left Galilee, and came into the confines of Judea upon the Jordan, whither great multitudes followed him, and he healed their sick.

Then some Pharisees came to him, and trying him, asked, Can a man lawfully, upon every pretence, divorce his wife? He answered, Have you not read, that at the beginning, when the Creator made man, he formed a male and a female, and said, "*For this cause a man shall leave father and mother, and adhere to his wife, and they two shall be one flesh.*" Wherefore they are no longer two, but one flesh. What then God has conjoined, let not man separate. They replied, Why then did Moses command to give a writing of divorcement, and dismiss her? He answered, Moses, indeed, because of your untractable disposition, permitted you to

*About twelve million of dollars. †About 15 dollars.

divorce your wives, but it was not so from the beginning. Therefore I say to you, whoever divorces his wife, except for whoredom, and marries another, commits adultery: and whoever marries the woman divorced, commits adultery. His disciples said to him, If such be the condition of the husband, it is better to live unmarried. He answered, They alone are capable of living thus, on whom the power is conferred. For some are eunuchs from their birth; others have been made eunuchs by men; and others, for the sake of the kingdom of heaven, have made themselves eunuchs. Let him act this part who can act it.

Then children were presented to him, that he might lay his hands on them, and pray [for them;] but the disciples reprov'd [those who brought] them. Jesus said, Let the children alone, and hinder them not from coming unto me; for of such is the kingdom of heaven. And having laid his hands on them, he departed thence.

15 Afterwards, one approaching, said to him, Good Teacher, what good must I do to obtain eternal life? He answered, Why do you call me good? God alone is good. If you would enter into that life, keep the commandments. He said unto him, Which? Jesus answered, "*You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. Honor your father and mother; and love your neighbor as yourself.*" The young man replied, All these I have observed from my childhood. Wherein am I still deficient? Jesus answered, If you would be perfect, go sell your estate, and give the price to the poor, and you shall have treasure in heaven; then come and follow me. The young man hearing this, went away sorrowful, for he had great possessions.

Whereupon Jesus said to his disciples, Indeed I say unto you, it is difficult for a rich man to enter the kingdom of heaven: I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. His disciples, who heard this with amazement, said, Who then can be saved? Jesus, looking at them, answered, With men this is impossible, but with God every thing is possible.

Then Peter replying, said, As for us, we have forsaken all, and followed you; what then shall be our reward? Jesus answered, Indeed I say to you, that at the Renovation, when the Son of Man shall be seated on his glorious throne, you my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel. And whosoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred fold, and inherit eternal life.

But many shall be first that are last, and last that are first. For the Administration of heaven will resemble the conduct of a householder, who went out early in the morning to hire laborers for his vineyard. Having agreed with some for a denarius* a-day, he sent them into his vineyard. About the third hour† he went out, and

* About 12½ cents † Nine o'clock, morning

seeing others unemployed in the market place, said to them, Go you likewise into my vineyard, and I will give you what is reasonable. Accordingly they went. Again, about the sixth hour,* and about the ninth,† he went out and did the same. Lastly, about the eleventh hour,‡ he went out, and finding others *unemployed*, said to them, 'Why stand you all the day here doing nothing?' They answered, 'Because nobody has hired us.' He said to them, 'Go you also into my vineyard, and you shall receive what is reasonable.' When it was night, the proprietor of the vineyard said to his steward, 'Call the laborers, and pay them their wages, beginning with the last, and ending with the first.' Then they who had been hired at the eleventh hour came, and received each a denarius. When the first came, they imagined they should get more; but they got only a denarius a-piece. Upon receiving it, they murmured against the householder, saying, 'These last have worked but one hour; yet you have made them equal to us who have borne the burden and the heat of the day.' He answering, said to one of them, 'Friend, I do you no injury. Did not you agree with me for a denarius? Take what is yours, and depart. It is my will to give to this last as much as to you. And may not I do what I will with my own? Is your eye evil, because I am good?' 'Thus the last shall be first, and the first last; for there are many called, but few chosen.'

SECTION XI.

The Entry into Jerusalem.

XX.—17. WHEN Jesus was on the road to Jerusalem, he took the twelve disciples aside, and said to them, We are now going to Jerusalem, where the Son of Man shall be delivered to the chief priests and the scribes, who will condemn him to die, and consign him to the Gentiles, to be mocked, and scourged, and crucified: but the third day he shall rise again.

Then the mother of Zebedee's children came to him with her sons, and, prostrating herself, entreated he would grant the request she had to make. He said to her, What do you wish? She answered, That, in your reign, one of these my two sons may sit at your right hand, the other at your left. Jesus replying, said, You know not what you ask. Can you drink such a cup as I must drink; *or undergo an immersion like that which I must undergo?* They said to him, We can. He answered, You shall indeed drink such a cup, *and undergo an immersion like that which I must undergo.* But to sit at my right hand and at my left I cannot give, unless to those for whom it is prepared by my Father.

The ten hearing this were full of indignation against the two brothers; but Jesus calling them to him, said, You know that the princes of the nations domineer over them, and the great exercise their authority upon them. It must not be so amongst you: on the contrary, whosoever would become great amongst you, let

* Noon. † Three o'clock, afternoon. ‡ Five o'clock, afternoon.

him be your servant; and whosoever would be chief amongst you, let him be your slave: even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many.

As they left Jericho, followed by a great multitude, two blind men, who sat by the way side, hearing that Jesus passed by, cried, saying, Master, Son of David, have pity on us. The multitude charged them to be silent: but they cried the louder, saying, Master, Son of David, have pity on us. Then Jesus stopping called them, and said, What do you want me to do for you? They answered, Sir, to make us see. Jesus had compassion, and touched their eyes. Immediately they received sight, and followed him.

XXI. When they were nigh Jerusalem, being come to Bethphage, near the Mount of Olives, Jesus sent two of his disciples, saying, Go to the village opposite to you, where you will find an ass tied, and her colt with her; loose them and bring them hither. If any man say aught to you, say, 'Your Master wants them,' and he will send them directly. Now all this was done that the words of the prophet might be fulfilled, "*Say to the daughter of Sion, Behold your King comes to you lowly, riding on an ass, even the colt of a laboring beast.*" Accordingly the disciples went, and having done as Jesus had commanded them, brought the ass and the colt, and covering them with their mantles, made him ride. Now the greater part spread their mantles in the way; others lopped branches off the trees, and strowed them in the way, while the crowd that went before and that followed, shouted, saying, Hosanna* to the Son of David! Blessed be He that comes in the name of the Lord!† Hosanna in the highest heaven! When he entered Jerusalem the whole city was in an uproar, every body asking, Who is this? The crowd answered, It is Jesus the Prophet of Nazareth in Galilee.

12. Then Jesus went into the temple of God, and drove thence all who sold and who bought in the temple, and overturned the tables of the money-changers, and the stalls of those who sold doves, and said to them, It is written, "*My house shall be called a house of prayer, and you have made it a den of robbers.*" Then the blind and the lame came to him in the temple, and he healed them. But the chief priests and the scribes, seeing the wonders which he performed, and the boys crying in the temple, Hosanna to the Son of David, said to him with indignation, Do you hear what these say? Jesus answered, Yes. Have you never read, "*From the mouth of infants and sucklings you have procured praise?*" Thereupon leaving them he went out of the city to Bethany, where he remained that night.

Returning to the city in the morning he was hungry, and seeing a single fig-tree by the road, he went to it; but finding only leaves on it, said, Let no fruit grow on thee henceforward. And the fig-tree withered forthwith. When the disciples saw it, they said with astonishment, How soon is the fig-tree withered! Jesus answered, Indeed I say to you, if you have an unshaken faith, you may

* *Sure now I pray.* † *In Hebrew, Jehovah.*

not only do as much as is done to the fig-tree, but even if you should say to this mountain, 'Be lifted and thrown into the sea,' it shall be done. Moreover, you shall obtain whatsoever you shall with faith pray for.

Being come into the temple, the chief priests and the elders of the people came near, as he was teaching, and said, By what authority do you these things? and who empowered you? Jesus answering, said to them, I also have a question to propose, which if you answer me, I will tell you by what authority I do these things. Whence had John authority to immerse? From heaven, or from men? Then they reasoned thus within themselves. 'If we say, From heaven, he will retort, Why then did you not believe him? And if we say, From men, we dread the multitude, amongst whom John is universally accounted a prophet.' They therefore answered him, We cannot tell. Jesus replied, Neither tell I you by what authority I do these things.

But what think you of this? A man had two sons, and addressing his elder son, said, 'Son, go work to-day in my vineyard.' He answered, 'I will not,' but afterwards repented and went. Then addressing the younger, he bade him likewise. He answered, 'Immediately, sir,' but went not. Now, which of the two obeyed his father? They said, 'The first.' Jesus replied, Indeed I say to you, even the publicans and the harlots show you the way into the kingdom of God. For John came to you in the way of sanctity, and you believed him not; but the publicans and the harlots believed him: yet you who saw this, did not afterwards repent and believe him.

33. Hear another parable: A *certain* landlord planted a vineyard, and hedged it round, and digged a wine-press in it, and built a tower; and having farmed it out, went abroad. When the vintage approached, he sent his servants to the husbandmen to receive the fruits. But they seized his servants, beat one, drove away with stones another, and killed another. Again, he sent other servants more respectable; but they received the same treatment. Finally, he sent his son to them; for he said, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir, come, let us kill him, and keep possession of his inheritance.' Then they seized him, thrust him out of the vineyard, and killed him. When, therefore, the proprietor of the vineyard comes, what will he do to those husbandmen? They answered, He will put those wretches to a wretched death, and will let the vineyard to others, who will render him the fruits in the season.

Jesus replied, Did you never read in the scriptures, "*A stone which the builders rejected, is made the head of the corner. This the Lord* has effected, and we beheld it with admiration.*" Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will produce the fruits thereof. For whose-

*Jehovah.

ever shall fall on this stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces.

The chief priests and the Pharisees hearing his parables, perceived that he spoke of them; but though they wished to lay hold on him, they were afraid of the populace, who reckoned him a prophet.

XXII. Jesus continuing to discourse to them in parables, said, The Administration of heaven resembles the conduct of a king, who having made a marriage feast for his son, sent his servants to call them who had been invited; but they would not come. Then he sent other servants, saying, 'Tell those who are invited, I have prepared my feast, my bullocks and fatlings are slain, and all is ready; come to the marriage.' But they turned away with indifference, one to his farm, another to his merchandize. And the rest seizing his servants, abused and killed them. When the king heard this, being enraged, he sent his soldiers, destroyed those murderers, and burnt their city. Then he said to his servants, 'The entertainment is ready; but they who were invited were not worthy; go, therefore, into the public roads, and all that you find, invite to the marriage.' Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was furnished with guests. When the king came in to see the guests, observing one who had not on a wedding garment, he said to him, 'Friend, how came you here, without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and thrust him out into darkness, where will be weeping and gnashing of teeth;' for there are many called, but few chosen.

SECTION XII.

The Character of the Pharisees.

15. THEN the Pharisees retired, and having consulted how they might entrap him in his words, sent to him some of their disciples, and some Herodians,* who being instructed by them, said, Rabbi, we know that you are sincere, and faithfully teach the way of God, without any partiality, for you respect not the person of men. Tell us, therefore, your opinion: Is it lawful to give tribute to Cesar, or not? Jesus perceiving their malice, said, Dissemblers, why would you entangle me? Show me the tribute money. And they reached him a denarius.† He asked them, Whose image and inscription is this? They answered, Cesar's. He replied, Render, then, to Cesar that which is Cesar's, and to God that which is God's. And admiring his answer, they left him, and went away.

The same day came Sadducees to him, who say that there is no future life, and thus addressed him: Rabbi, Moses has said, 'If one die, and have no children, his brother shall marry his widow, and the issue be to the deceased.' Now there lived among us seven

*Partizans of Herod. * A Roman coin, value about 12½ cents.*

brothers; the eldest married, and died without issue, leaving his wife to his brother. Thus also the second, and the third, and so to the seventh. Last of all the woman died also. Now, at the resurrection, whose wife shall she be of the seven; for they all married her? Jesus answering, said to them, You err, not knowing the scriptures, nor the power of God; for in that state, they neither marry, nor give in marriage; they resemble God's heavenly messengers. But as to the revival of the dead, have you not read what God declared to you, saying, "*I am the God of Abraham, and the God of Isaac, and the God of Jacob.*" God is not a God of the dead, but of the living. Now the people who heard this were amazed at his doctrine.

34. Meantime, the Pharisees hearing that he had silenced the Sadducees, flocked about him. Then one of them, a lawyer, trying him, proposed this question, Rabbi, which is the greatest commandment in the law? Jesus answered, "*You shall love the Lord* your God with all your heart, and with all your soul, and with all your mind.*" This is the first and greatest commandment. The second is like it, "*You shall love your neighbor as yourself.*" On these two commandments the whole law and the prophets depend.

While the Pharisees were assembled, Jesus asked them, saying, What think you of the Messiah? Whose Son should he be? They answered, David's. He replied, How then does David, speaking by inspiration, call him his Lord? "*The Lord,*"* says he, "*said to my Lord, Sit at my right hand, until I make your foes your footstool.*" If the Messiah were David's son, would David call him his Lord? To this none of them could answer; and from that day nobody presumed to try him with questions.

XXIII. Then Jesus addressed the people and his disciples, saying, The Scribes and the Pharisees sit in Moses' chair; therefore observe and do whatsoever they enjoin you; nevertheless, follow not their example; for they say and do not. Heavy and intolerable burdens they prepare for other men's shoulders, burdens which they themselves will not put a finger to. But whatever they do, they do to be observed by men. For this they wear broader phylacteries† than others, and larger tufts on their mantles; and affect the uppermost places at entertainments, and the principal seats in the synagogues, and to be saluted in public places; and to hear men addressing them, cry, 'Rabbi, Rabbi.' But as for you, assume not the title of Rabbi; for you have only one teacher—the *Messiah*: and style no man on earth your father, for he alone is your Father who is in heaven; and all you are brothers. Neither assume the title of leaders, for you have only one leader—the *Messiah*. The greatest of you, on the contrary, shall be your servant; for whosoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted.

But wo unto you Scribes and Pharisees, hypocrites, because

* *Jehovah.* † *Scripts of parchment containing sentences of the law.*

you shut up the kingdom of heaven against men; and will neither enter yourselves, nor permit others that would, to enter.

Wo unto you Scribes and Pharisees, hypocrites, because you devour the families of widows; nay, and use long prayers for a disguise. This will but aggravate your punishment.

Wo unto you Scribes and Pharisees, hypocrites, because you traverse sea and land to make one proselyte;* and when he is gained, you make him a son of hell doubly more than yourselves.

Wo unto you, blind guides, who say, 'To swear by the temple binds not, but to swear by the gold of the temple is binding.' Foolish and blind! which is more sacred, the gold, or the temple that consecrates the gold? and, 'To swear by the altar binds not; but to swear by the offering that is upon it is binding.' Foolish and blind! which is more sacred, the offering, or the altar that consecrates the offering? Whoever, therefore, swears by the altar, swears by it, and by every thing thereon. And whoever swears by the temple, swears by it, and by Him who dwells therein; and whoever swears by heaven, swears by the throne of God, and by Him who sits thereon.

Wo unto you Scribes and Pharisees, hypocrites, because you pay the tithe of mint, dill, and cummin, and omit the more important articles of the law, justice, humanity and fidelity. These you ought to have practised, without omitting those. Blind guides! who strain your liquor, to avoid swallowing a gnat; yet swallow a camel.

25. Wo unto you Scribes and Pharisees, hypocrites, because you cleanse the outside of those cups and platters which within are laden with rapine and iniquity. Blind Pharisee! begin with cleansing the inside of the cup, and of the platter, if you would make even the outside clean.

Wo unto you Scribes and Pharisees, hypocrites, because you resemble whitened sepulchres, which without indeed are beautiful, but within are full of corruption and of dead men's bones. Thus you also outwardly appear righteous to men; but are inwardly fraught with subtlety and injustice.

Wo unto you Scribes and Pharisees, hypocrites, because you build the sepulchres of the Prophets, and adorn the monuments of the righteous, and say, 'Had we lived in the days of our fathers, we would not have been their accomplices in the slaughter of the Prophets.' Thus you testify against yourselves, that you are the sons of those who murdered the Prophets. Fill you up then the measure of your fathers. Ah! serpents, offspring of vipers! How can you escape the punishment of hell?

Therefore, I send you Prophets, and wise men, and Scribes. Some of them you will kill and crucify; others you will scourge in your synagogues, and banish from city to city; so that all the innocent blood shed upon the earth shall be charged upon you, from the blood of righteous Abel, to the blood of Zachariah son

*A convert to Judaism.

of Barachiah, whom you slew between the altar and the sanctuary. Indeed, I say to you, all shall be charged upon this generation.

O Jerusalem, Jerusalem! that killest the prophets, and stonest them whom God sends to thee; how often would I have gathered your children together, as a hen gathers her chickens under her wings, but you would not! Quickly shall your habitation be transformed into a desert: for know that you shall not henceforth see me, until you say, 'Blessed be He who comes in the name of the Lord.'*

SECTION XIII.

The Prophecy on Mount Olivet.

XXIV. AS Jesus walked out of the temple, his disciples came and made him observe the buildings of it. Jesus said to them, All this you see; indeed I say to you, one stone shall not be left here upon another. All shall be razed.

As he sat upon the Mount of Olives, his disciples accosted him privately, saying, Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of this state? Jesus answering, said to them, Take heed that no man seduce you: for many will assume my character, saying, 'I am the Messiah,' and will seduce many. Nay, you shall hear of wars, and rumors of wars; but take care that you be not alarmed: for all these things must happen; but the end is not yet.

For nation will arise against nation; and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in sundry places. Yet these are but the prelude of woes. For they will consign you to torments and to death, and you shall be hated by all nations on my account. Then many will be insnared, and will betray their fellows and hate them. And many false prophets will arise, who will seduce many. And because vice will abound, the love of the greater number will cool. But the man who perseveres to the end shall be saved. And this good tidings of the reign shall be published through all the world, for the information of all nations. And then shall come the end.

15. When, therefore, you shall see, on holy ground, the desolating abomination foretold by the Prophet Daniel, (reader, attend!) then let those in Judea flee to the mountains; let not him who shall be upon the housetop come down to carry things out of his house; and let not him who shall be in the field return to take his mantle. But wo unto the women with child, and unto them that give suck in those days. Pray therefore that your flight happen not in the winter, nor on the Sabbath; because there shall be then so great tribulation, as has not been since the beginning of the world until now, nor shall be ever after. For if the time were protracted, no soul could survive; but for the sake of the elect, the time shall be short.

If any man shall say to you then, 'Lo! the Messiah is here, or he

* *Jehovah.*

is there,' believe it not: for false Messiahs and false Prophets will arise, who will perform great wonders and prodigies, so as to seduce, if possible, the elect themselves. Remember I have warned you. Wherefore, if they cry, 'He is in the desert,' go not out; 'He is in the closet,' believe it not. For the coming of the Son of Man shall be like the lightning, which breaking forth from the east, shines even unto the west. For wheresoever the carcase is, the eagles will be gathered together.

Immediately after those days of affliction, the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven; and all the tribes of the land shall mourn when they see the Son of Man coming on the clouds of heaven with great majesty and power. And he will send his messengers with a loud sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other.

Learn now a similitude from the fig tree. When its branches become tender and put forth leaves, you know that summer is nigh. In like manner, when you shall see all these things, know that he is near, even at the door. Indeed I say to you, this generation shall not pass until all these things happen. Heaven and earth shall fail, but my words shall never fail. But of that day and that hour know none but my Father; no, not the heavenly messengers.

37. Now that which happened in Noah's time, will also happen at the coming of the Son of Man. For as in the days before the flood, even to that day that Noah entered the ark, they were eating and drinking, and marrying, and suspected nothing, until the flood came and swept them all away: so shall it also be at the coming of the Son of Man. Two men shall be in the field; one shall be taken, and one shall escape. Two women shall be grinding at the mill; one shall be taken, and one shall escape.

Watch, therefore, since you know not at what hour your Master will come. You are sure that if the householder knew at what time of the night the thief would come, he would watch and not suffer him to break into his house. Be you therefore a'ways prepared; because the Son of Man will come at an hour when you are not expecting him.

Who now is the discreet and faithful servant, whom his master has set over his household, to dispense to them regularly their allowance? Happy that servant, if his master, at his return, shall find him so employed. Indeed I say to you, he will entrust him with the management of all his estate. But as to the vicious servant, who shall say within himself, 'My master defers his return,' and shall beat his fellow-servants, and feast and carouse with drunkards; the master of that servant will come on a day when he is not expecting him, and at an hour he is not apprized of, and having discarded him, will assign him his portion with the perfidious. Weeping and gnashing of teeth shall be there.

XXV. Then may the kingdom of heaven be compared to ten virgins, who went out with their lamps to meet the bridegroom. Of these five were prudent and five foolish. The foolish took their lamps, but carried no oil with them. But the prudent, beside their lamps, carried oil in their vessels. While the bridegroom tarried, they all became drowsy and fell asleep. And at midnight a cry was raised: 'The bridegroom is coming, go out and meet him.' Then all the virgins arose and trimmed their lamps. And the foolish said to the prudent, 'Give us of your oil; for our lamps are going out.' But the prudent answered, saying, 'Lest there be not enough for us and you, go rather to them who sell, and buy for yourselves.' While they went to buy, the bridegroom came, and those who were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, 'Master, master, open unto us.' He answered, 'Indeed I say to you, I know you not.' Watch, therefore, because you know neither the day nor the hour.

14. For the Son of Man is like one who, intending to travel, called his servants, and committed to them his stock; to one he gave five talents,* to another two, and to another one; to each according to his respective ability, and immediately set out. Then he who had received the five talents, went and traded with them, and gained other five. Likewise he who had received two, gained other two. Whereas he who had received but one, digged a hole in the ground, and hid his master's money. After a long time, their master returned and reckoned with them. Then he who had received the five talents, came and presented other five, saying, 'Sir, you delivered to me five talents: here they are, and and other five which I have gained.' His master answered, 'Well done, good and faithful servant, you have been faithful in a small matter, I will give you a more important trust. Partake you of your master's joy.' He also who had received the two talents advancing, said, 'Sir, you delivered to me two talents: here they are and other two which I have gained.' His master answered, 'Well done, good and faithful servant, you have been faithful in a small matter, I will give you a more important trust. Partake you of your master's joy.' Then came he also who had received the single talent, and said, 'Sir, I know that you are a severe man, reaping where you have not sown, and gathering where you have not scattered; being therefore afraid, I hid your talent under ground; but now I restore you your own.' His master answering, said to him, 'Malignant and slothful servant, did you know that I reap where I have not sown, and gather where I have not scattered? Should you not then have given my money to the bankers, that, at my return, I might have received it with interest? Take from him, therefore, the talent, and give it to him who has ten: for to every one that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be taken. And thrust out this unprofitable servant into darkness, where shall be weeping and gnashing of teeth.'

*A talent thought to be equal to 750 dollars.

Now when the Son of Man shall come in his glory, accompanied by all the *holy* messengers, and shall be seated on his glorious throne; then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats. The sheep he will set at his right hand, and the goats at his left.

Then will the king say to those at his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the formation of the world; for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you lodged me; I was naked, and you clothed me; I was sick, and you assisted me; I was in prison, and you visited me. Then the righteous will answer him, saying, Lord, when did we see you hungry, and fed you, or thirsty, and gave you drink? When did we see you a stranger, and lodged you; or naked, and clothed you? When did we see you sick, or in prison, and visited you? The king will reply to them, Indeed I say to you, that inasmuch as you have done this to any the least of these my brethren, you have done it to me.

41. Then he will say to those at his left hand, Depart from me, you cursed, into the eternal fire, prepared for the devil and his messengers; for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink; I was a stranger, but you did not lodge me; naked, but you did not clothe me; sick, and in prison, but you did not mind me. Then they also will answer, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not assist you? Then he will reply to them, saying, Indeed I say to you, that inasmuch as you did it not to any the least of these, you did it not to me. And these shall go into eternal punishment, but the righteous into eternal life.

SECTION XIV.

The Last Supper.

XXVI. JESUS having ended this discourse, said to his disciples, You know that two days hence comes the passover. Then the Son of Man shall be delivered up to be crucified. About this time the chief priests and the scribes, and the elders of the people, were convened in the palace of Caiaphas the high priest, where they consulted how they might take Jesus by surprize, and kill him. They said, however, Not during the festival, lest there be a commotion among the people.

Now Jesus being in Bethany, in the house of Simon [formerly] a leper, a woman came to him with an alabaster box of balsam, very precious, which she poured on his head, while he was at table. His disciples observing it, said, with indignation, Why this profusion? This *balsam* might have been sold for a great price, and the money given to the poor. Jesus knowing it, said to them, Why trouble you the woman? She has done me a good office. For you have the poor always amongst you, but me you have not

always. For it is to embalm me that she has poured this balsam upon my body. Indeed I say to you, in what part soever of the world the gospel shall be preached, what this woman has now done shall be mentioned to her honor.

Then one of the twelve, named Judas Iscariot, went to the chief priests, and said, What will you give me, and I will deliver him to you? And they weighed to him thirty shekels.* And from that time he watched an opportunity to deliver him up.

Now on the first day of unleavened bread, the disciples came to Jesus, saying, Where shall we prepare for you the paschal supper? He answered, Go into the city, to such a man, and tell him, The Teacher says, My time is near; I must celebrate the passover at your house with my disciples. And the disciples did as they were ordered, and prepared the passover.

In the evening he placed himself at table with the twelve; and while they were eating he said, Indeed I say to you, that one of you will deliver me up. And they were extremely sorrowful, and began every one of them to say, Master, is it I? He answering, said, The man whose hand is in the dish with mine, is he who betrays me. The Son of Man departs in the manner foretold in scripture concerning him; but wo unto that man by whom the Son of Man is betrayed; it had been better for that man never to have been born. Then Judas, who betrayed him, said also, Rabbi, is it I? Jesus answered, It is.

26. As they were eating, Jesus took the loaf; and, having given thanks, broke it, and gave it to the disciples, and said, Take, eat; this is my body. Then he took the cup, and, having given thanks, gave it to them, saying, Drink hereof all of you; for this is my blood, the blood of the new covenant, shed for many, for the remission of sins. I assure you that I will not henceforth drink of the product of the vine, until the day when I shall drink it new with you in my Father's kingdom. And after the hymn, they went out to the Mount of Olives.

Then Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, "*I will smite the Shepherd, and the flock will disperse.*" But after I am raised again, I will go before you into Galilee. Peter, thereupon, said to him, Though you should prove a stumbling stone to them all, I never will be made to stumble. Jesus answered, Indeed I say to you, that this very night, before the cock crow, you will thrice disown me. Peter replied, Although I should die with you, I never will disown you. And all the disciples said the same.

Then Jesus went with them to a place called Gethsemane, and said to his disciples, Stay here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee; and being oppressed with grief, said to them, My soul is overwhelmed with a deadly anguish; abide here, and watch with me. And going a little before, he threw himself on his face, and praying, said, My Father, remove this cup from me, if it be possible; never-

*About 15 dollars.

theless, not as I would, but as thou wilt. And he returned to his disciples, and finding them asleep, said to Peter, Is it so, then, that you could not keep awake with me a single hour? Watch and pray, that you be not overcome by temptation; the spirit indeed is willing, but the flesh is weak. A second time he withdrew, and prayed, saying, O my Father, if there be no exemption for me; if I must drink this cup, thy will be done. Upon his return, he again found them sleeping, for their eyes were overpowered. Again, leaving them, he went and prayed the third time, using the same words. When he came back to his disciples, and said to them, Sleep on now, and take your rest; behold the hour approaches, when the Son of Man must be delivered into the hands of sinners. Arise, let us be going; lo! he who betrays me is at hand.

47. Before he had done speaking, Judas, one of the twelve, appeared with a great multitude, armed with swords and clubs, and sent by the chief priests and elders of the people. Now the betrayer had given them a sign, saying, The man whom I shall kiss is he; secure him. And coming directly to Jesus, he said, Hail, Rabbi, and kissed him. Jesus answered, Friend, for what purpose do you come? Then they advanced, and laying hands on Jesus, seized him. Upon this one of Jesus' company laying his hand upon his sword, drew it; and striking the servant of the high priest, cut off his ear. Jesus said to him, Sheathe your sword; for whoever has recourse to the sword shall fall by the sword. Think you that I cannot presently invoke my Father, who would send to my relief more than twelve legions* of messengers. But in that case how should the scriptures be accomplished, which declare that these things must be? Then turning to the multitude, he said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I sat daily amongst you, teaching in the temple, and you did not arrest me. But all this has happened, that the writings of the Prophets might be fulfilled. Then all the disciples forsook him and fled.

SECTION XV.

The Crucifixion.

NOW they who had apprehended Jesus, brought him to Caiaphas the high priest, with whom the Scribes and the elders were assembled. But Peter followed him at a distance, to the court of the high priest's house, and having gone in, sat with the officers to see the issue.

Meantime the chief priests and the elders, and the whole Sanhedrim sought out false evidence against Jesus, upon which they might condemn him to die. But though many false witnesses appeared, they found it not. At length came two false witnesses, who charged him with saying, 'I can demolish the temple of God,

*.1 Roman legion consisted of 6000 men; sometimes more, sometimes fewer.

and rebuild it in three days.' Then the high priest rising, said to him, Do you answer nothing to what these men testify against you? Jesus remaining silent, he added, On the part of the living God, I adjure you to tell us whether you be the Messiah, the Son of God. Jesus answered him, It is as you say: nay, be assured that hereafter you shall see the Son of Man sitting at the right hand of the Almighty, and coming on the clouds of heaven. Then the high priest, rending his clothes, said, He has uttered blasphemy. What further need have we of witnesses, now that you have heard him blaspheme? What think you? They answered, He deserves to die. Then they spit in his face. Some gave him blows on the head, and others struck him on the cheeks, and said, Divine to us, Messiah, who it was that smote you.

69. Now Peter was sitting without in the court, and a maid servant came to him, and said, You also were with Jesus the Galilean. But he denied before them all, saying, I know nothing of the matter. And as he went out into the porch, another maid observing him, said to them, This man too was there with Jesus the Nazarene. Again he denied, swearing that he knew him not. Soon after some of the bystanders said to Peter, You are certainly one of them, for your speech discovers you. Whereupon, with execrations and oaths, he asserted that he did not know him; and immediately the cock crew. Then Peter remembered the word which Jesus had said to him, 'Before the cock crow, you will thrice disown me.' And he went out and wept bitterly.

XXVII. When it was morning, all the chief priests and the elders of the people having consulted against Jesus, how they might procure his death, conducted him bound to Pontius Pilate the procurator, to whom they consigned him.

Then Judas, who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief priests and the elders, said, I have sinned, in that I have betrayed the innocent. They answered, What is that to us? See you to that. After which, having thrown down the money in the temple, he went away and strangled himself. The chief priests taking the money, said, It is not lawful to put it into the sacred treasury, because it is the price of blood. But after deliberating, they bought with it the potter's field, to be a burying-place for strangers; for which reason that field is to this day called The Field of Blood. Then was the word of Jeremiah the Prophet verified, *"The thirty shekels, the price at which he was valued, I took, as the Lord* appointed me, from the sons of Israel, who gave them for the potter's field."*

Now Jesus appeared before the procurator, who questioned him, saying, You are the King of the Jews? He answered, You say right. But when he was arraigned by the chief priests and the elders, he made no reply. Then Pilate said to him, Do you not hear of how many crimes they accuse you? But he answered not one word, which surprised the procurator exceedingly.

* *Jehovah.*

Now the procurator was wont to release, at the festival, any one of the prisoners whom the multitude demanded. And they had then a famous prisoner named Barabbas. Therefore, when they were assembled, Pilate said to them, Whom shall I release to you? Barabbas, or Jesus who is called Messiah?—(For he perceived that through envy they had delivered him up; besides, while he was sitting on the tribunal, his wife sent him this message, 'Have you nothing to do with that innocent person; for, to-day, I have suffered much, in a dream, on his account.') But the chief priests and the elders instigated the populace to demand Barabbas, and cause Jesus to be executed. Therefore, when the procurator asked which of the two he should release, they all answered, Barabbas. Pilate replied, What then shall I do with Jesus, whom they call Messiah? They all answered, Let him be crucified. The procurator said, Why? What evil has he done? But they cried the louder, saying, Let him be crucified. Pilate perceiving that he was so far from prevailing, that they grew more tumultuous, took water, and washed his hands before the multitude, saying, I am guiltless of the blood of this innocent person. See you to it. And all the people answering, said, His blood be upon us, and upon our children. Then he released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.

27. After this the procurator's soldiers took Jesus into the pretorium,* where they gathered around him all the band. And having stripped him, they robed him in a scarlet cloak, and crowned him with a wreath of thorns, and put a rod in his right hand, and kneeling before him in mockery, cried, Hail, King of the Jews! And spitting upon him, they took the rod, and struck him with it on the head. When they had mocked him, they disrobed him again, and having put his own raiment on him, led him away to crucify him.

As they went out of the city, they met one Simon, a Cyrenian, whom they constrained to carry the cross; and being arrived at a place called Golgotha, which signifies a place of skulls, they gave him to drink vinegar mixed with wormwood, which, having tasted it, he would not drink. After they had nailed him to the cross, they parted his garments by lot; *thus verifying the words of the Prophet, They shared my mantle among them, and cast lots for my vesture.* And having sat down there, they guarded him. And over his head they placed this inscription, denoting the cause of his death: THIS IS JESUS THE KING OF THE JEWS. Two robbers also were crucified with him, one at his right hand, the other at his left.

Meanwhile the passengers reviled him, shaking their heads, and saying, You who could demolish the temple, and rebuild it in three days: if you be God's Son, come down from the cross. The chief priests also, with the Scribes, the elders, and the Pharisees, deriding him, said, He saved others: cannot he save himself? If he be King of Israel, let him now descend from the

* The governor's palace, or hall of audience.

cross, and we will believe him. He trusted in God. Let God deliver him now, if he regard him; for he called himself God's Son. The robbers too, his fellow-sufferers, upbraided him in the same manner.

Now from the sixth hour* to the ninth,† the whole land was in darkness. About the ninth‡ hour Jesus cried aloud, saying, Eli, Eli, lama sabachthani! that is, 'My God, my God, why hast thou forsaken me?' Some of the bystanders hearing this, said, He calls Elijah. Instantly one of them ran, brought a sponge and soaked it in vinegar, and having fastened it to a stick, presented it to him to drink. The rest said, Forbear, we shall see whether Elijah will come to save him. Jesus having again cried with a loud voice, resigned his spirit.

And behold the veil of the temple was rent in two from top to bottom, the earth trembled, and the rocks split. Graves also burst open; and after his resurrection, the bodies of several saints who slept were raised, came out of the graves, went into the holy city, and were seen by many. Now the centurion, and they who with him guarded Jesus, observing the earthquake, and what passed, were exceedingly terrified, and said, This was certainly the Son of a God §

55. Several women also were there, looking on at a distance, who had followed Jesus from Galilee, assisting him with their service. Among them were Mary the Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.

SECTION XVI.

The Resurrection.

IN the evening a rich Arimathean named Joseph, who was himself a disciple of Jesus, went to Pilate and begged the body of Jesus. Pilate having given orders to deliver it to Joseph, he took the body, wrapped it in clean linen, and deposited it in his own monument, which he had newly caused to be hewn in the rock; and having rolled a great stone to the entrance, he went away. Now Mary the Magdalene, and the other Mary were there, sitting over against the sepulchre.

On the morrow, being the day after the preparation,|| the chief priests and the Pharisees repaired in a body to Pilate, and said, My lord, we remember that this impostor, when alive, said, 'Within three days I shall be raised.' Command, therefore, that the sepulchre be guarded for three days, lest his disciples come by night and steal him, and say to the people, 'He is raised from the dead;' for this last imposture would prove worse than the first. Pilate answered, You have a guard; make the sepulchre as secure as you can. Accordingly they went and secured it, sealing the stone, and posting guards.

* Twelve o'clock, noon. † Three o'clock, afternoon. ‡ Three, afternoon. § App. No. XI. || With us Friday.

XXVIII. Sabbath* being over, and the first day† of the week beginning to dawn, Mary the Magdalene and the other Mary went to visit the sepulchre. Now there had been a great earthquake, for a messenger of the Lord had descended from heaven, who, having rolled the stone from the entrance, sat upon it. His countenance was like lightning, and his apparel white as snow. Seeing him, the guards quaked with terror, and became as dead men. But the messenger said to the women, Fear not; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he foretold. Come, see the place where the Lord lay. And go quickly, say to his disciples, 'He is risen from the dead; behold he goes before you to Galilee, where you shall see him.' Take notice: I have told you.

Instantly they went from the monument with fear and great joy, and ran to inform his disciples. When they were gone, Jesus himself met them, saying, Rejoice. Upon which they prostrated themselves before him, and embraced his feet. Then Jesus said to them, Be not afraid: go, tell my brethren to repair to Galilee, and there they shall see me.

11. They were no sooner gone than some of the guard went into the city, and informed the chief priests of all that had happened. These, after meeting and consulting with the elders, gave a large sum to the soldiers, with this injunction, Say, 'His disciples came by night, and stole him while we were asleep.' And if this come to the procurator's ears, we will appease him and indemnify you. So they took the money, and acted agreeably to their instructions. Accordingly this report is current among the Jews to this day.

Now the eleven disciples went to Galilee, to the mountain whither Jesus had appointed them to repair. When they saw him, they threw themselves prostrate before him; yet some doubted. Jesus came near, and said to them, All authority is given to me in heaven and upon the earth; go, *therefore*, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded you: and behold! I am with you always, even to the conclusion of this state. *Amen.*

* With us Saturday. † With us Sunday.

THE
TESTIMONY
OF
JOHN MARK,
THE EVANGELIST.

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*First published in Rome, A. D. 64.**
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MARK'S PREFACE:

The beginning of the Gospel of Jesus Christ, Son of God.

SECTION I.

The Entrance on the Ministry.

1. AS it is written in the Prophets, "*Behold I send my messenger before you, who shall prepare your way:*" "*The voice of one proclaiming in the wilderness, Prepare a way for the Lord,† make for him a straight passage:*" thus came John immersing in the wilderness, and publishing the immersion of reformation for the remission of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were immersed by him in the river Jordan, confessing their sins. Now John's clothing was of camel's hair, tied round his waist with a leather girdle: and he lived upon locusts and wild honey. And he proclaimed, saying, One mightier than I comes after me, whose shoe-latchet I am unworthy to stoop down and untie. I indeed have immersed you in water; but he will immerse you in the Holy Spirit.

At that time Jesus came from Nazareth of Galilee, and was immersed by John in Jordan. As soon as he arose out of the water, he saw the sky part assunder, and the Spirit descend upon him like a dove. And a voice was heard from heaven, which said, Thou art my beloved Son in whom I delight.

12. Immediately after this the Spirit conveyed him into the wilderness: and he continued there in the wilderness forty days tempted by Satan;‡ and was among the wild beasts; and the heavenly messengers ministered to him.

But after John's imprisonment, Jesus went to Galilee, proclaiming the good tidings of the reign of God. The time, said he, is accomplished, the Reign of God approaches; reform, and believe the good tidings.

Then walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a drag into the sea, for they were fishers.

* App. A. o. XII. † Jehovah. ‡ Adversary.

Jesus said to them, Come with me, and I will make you become fishers of men. Immediately they left their nets, and followed him. Passing on a little, and seeing James, son of Zebedee, with John his brother, who were mending their nets in a bark; he immediately called them: whereupon leaving their father Zebedee in the bark with the hired servants, they accompanied him.

And they went to Capernaum; and on the Sabbath, he repaired directly to the synagogue, and instructed the people, who were astonished at his manner of teaching; for he taught as one having authority, and not as the Scribes.

Now there was in their synagogue a man possessed with an unclean spirit, who cried out, Ah! Jesus of Nazareth, what have you to do with us? Are you come to destroy us? I know who you are, the holy one of God. Jesus rebuking him, said, Be silent, and come out of him. Then the unclean spirit threw him into convulsions, and raising loud cries, came out of him: at which they were all so amazed, that they asked one another, What means this? What new teaching is this? for he commands with authority even the unclean spirits and they obey him. And thenceforth his fame spread through all the region of Galilee.

As soon as they were come out of the synagogue, they went with James and John into the house of Simon and Andrew, where Simon's wife's mother lay sick of a fever, whereof they immediately acquainted Jesus. And he came, and taking her by the hand, raised her; instantly the fever left her, and she entertained them.

32. In the evening, after sun-set, they brought to him all the sick, and the demoniacs; the whole city being assembled at the door. And he healed many persons affected with various diseases, and expelled many demons, whom he permitted not to speak, because they knew him.

On the morrow, having risen before the dawn, he went out and retired to a solitary place, and prayed there. And Simon and his company went in quest of him, and having found him, said to him, Every body seeks you. Jesus said, Let us go to the neighboring boroughs to proclaim [the Reign] there also; for I came out with this design. Accordingly he proclaimed it in their synagogues throughout all Galilee, and expelled demons.

And a leper came to him, and on his knees entreated him, saying, If you will, you can cleanse me. Jesus had compassion, and stretching out his hand and touching him, said, I will, be you clean. This he had no sooner uttered, than the leprosy departed from the man, and he was cleansed. Then Jesus strictly charging him, and dismissing him, said, See you tell nothing of this to any man; but go, show yourself to the priest; and offer for your cleansing, the things prescribed by Moses, that it may be notified to the people. But the man, as soon as he was gone, began to blaze this story, talking openly every where, insomuch that Jesus could no longer appear publicly in the city; but remained without in solitary places, whither the people resorted to him from all parts.

II. After many days he returned to Capernaum; and when it was known that he was in the house, such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word.

A paralytic was then brought, carried by four men, who not being able to come nigh him for the crowd, uncovered the place where Jesus was, and through the opening let down the couch whereon the paralytic lay. Jesus perceiving their faith, said to the paralytic, Son, your sins are forgiven you. But certain Scribes who were present, reasoned thus within themselves: 'How does this man speak such blasphemies? Who can forgive sins but God?' Jesus immediately knowing in himself that they made these reflections, said to them, Why do you reason thus within yourselves? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say [with effect] 'Arise, take up your couch and walk?' But that you may know that the Son of Man has power upon the earth to forgive sins; rise (he said to the paralytic,) I command you, take up your couch, and go home. Immediately he arose, took up the couch, and walked out before them all; insomuch that they were all amazed, and glorified God, saying, We never saw any thing like this.

13. Again, he went out towards the sea, and all the multitude repaired to him, and he taught them. Passing along, he saw Levi, son of Alpheus, sitting at the toll office, and said to him, Follow me. And he arose and followed him. Now when Jesus was eating in this man's house, several publicans and sinners placed themselves at table with him and his disciples: for many of these people followed him. The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples, Wherefore does he eat and drink with publicans and sinners? Jesus hearing this, replied, The whole need not a physician, but the sick. I came not to call the righteous, but sinners, *to reformation*.

The disciples of John, and those of the Pharisees, accustomed to fasting, came to him and said, John's disciples and those of the Pharisees, fast; why do not your disciples fast? Jesus answered, Do the bride men fast while the bridegroom is with them? While the bridegroom is with them they do not fast. But the days will come when the bridegroom shall be taken from them; and in those days they will fast. Nobody sews a piece of undressed cloth on an old garment; otherwise the new patch tears the old cloth, and makes a worse rent. Nobody puts new wine into old leather bottles; else the new wine bursts the bottles; and thus both the wine is spilt, and the bottles are rendered useless; but new wine must be put into new bottles.

Once, when he was going through the corn on the Sabbath, his disciples began to pluck the ears of corn, as they went. The Pharisees said to him, Why do they that which, on the Sabbath, it is unlawful to do? He answered, Did you never read what David and his attendants did, in a strait, when they were hungry, how he entered the tabernacle of God, in the days of Abiather the high priest, and ate the loaves of the presence, which none but

the priests could lawfully eat, and gave thereof also to his attendants? He added, The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is master even of the Sabbath.

III. Another time he entered the synagogue, when a man was there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the man on the Sabbath. Jesus said to the man who had the withered hand, Stand up in the midst. Then he said to them, Whether is it lawful to do good on the Sabbath, or to do evil; to save, or to kill? But they were silent. And looking around on them with anger, being grieved for the blindness of their minds, he said to the man, Stretch out your hand: and as he stretched out his hand, it became sound *like the other*. And the Pharisees went out immediately, and conspired with the Herodians against him, to destroy him.

7. But Jesus withdrew with his disciples towards the sea, whither a great multitude followed him from Galilee, from Judea, from Jerusalem, from Idumea,* and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude, lest they should throng him: for he had healed many, which made all who had maladies press upon him to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying, Thou art the Son of God. But he strictly charged them not to make him known.

SECTION II.

The Nomination of Apostles.

AFTERWARDS Jesus went up a mountain, and called to him whom he would, and they went to him. And he selected twelve, that they might attend him, and that he might commission them to proclaim [the Reign,] empowering them to cure diseases, and to expel demons. These were Simon, whom he surnamed Peter, and James, son of Zebedee, and John, the brother of James. These he surnamed Boanerges, that is, sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot who betrayed him.

20. Then they went into a house, whither the people again crowded so fast, that Jesus and his disciples could not so much as eat. His kinsmen hearing this, went out to lay hold on him, for they said, He is beside himself. But the Scribes who came from Jerusalem said, He is confederate with Beelzebub, and expels demons by the prince of the demons. Jesus having called them, said to them by similitude, How can Satan expel Satan? If a kingdom be torn by factions, that kingdom cannot subsist. And

* In the Old Testament commonly Edom.

if a family be torn by factions, that family cannot subsist. Thus, if Satan fight against himself, and be divided he cannot subsist, but is near his end. No one who enters the strong one's house, can plunder his goods, unless he first overpower the strong one; then, indeed, he may plunder his house. Indeed, I say to you, that though all other sins in the sons of men are pardonable, and whatever detractions they shall utter; whosoever shall detract from the Holy Spirit, shall never be pardoned, but is liable to eternal punishment. [He said this,] because they affirmed that he was leagued with an unclean spirit.

Meanwhile came his mother and brothers, who standing without, sent for him. And the crowd who sat round him, said to him, Lo, your mother and your brothers are without, and seek you. He answered them saying, Who is my mother or my brothers? And looking about on those who sat around him, he said, Behold my mother and my brothers; for whosoever does the will of God, is my brother, my sister, and mother.

IV. Again, he was teaching by the sea-side, when so great a multitude gathered about him, that he was obliged to go aboard a bark and sit there, while all the people remained on shore. Then he taught them many things by parables.

In teaching, he said to them, Attend, behold the sower went out to sow. And as he sowed, part of the seed fell by the way-side, and the birds came and picked it up; part fell upon rocky ground, where it had little mould. This sprang the sooner, because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root, it withered away. Part fell amidst thorns; and the thorns grew up and stifled it, so that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced thirty, some sixty, and some a hundred. He added, Whoever has ears to hear, let him hear.

10. When he was in private, those who were about him with the twelve asked him the meaning of the parable. He said to them, It is your privilege to know the secrets of the Reign of God, but to those without every thing is veiled in parables; that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and obtain the forgiveness of their sins. He said also to them, Do you not understand this parable? How then will you understand all [my] parables?

The sower is he who disperses the word. The way-side on which some of the grain fell, denotes those who have no sooner heard the word, than Satan comes and takes away that which was sown in their hearts. The rocky ground denotes those who hearing the word, receive it at first with pleasure; yet not having it rooted in their minds, retain it but a while; for when trouble or persecution comes because of the word, they instantly relapse. The ground overrun with thorns, denotes those hearers in whom worldly cares, and delusive riches, and the inordinate desires of other things, stifle the word and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a

hundred, denotes those who hear the word and retain it, and produce the fruits thereof.

He said further, Is a lamp brought to be put under a corn-measure, or under a bed; and not to be set on a stand? For there is no secret that is not to be discovered; nor has aught been concealed which was not to be divulged. If any man have ears to hear, let him hear.

He said moreover, Consider what you hear: with the measure wherewith you give, you shall receive; *and to you who are attentive, more shall be added.* For to him who has, more shall be given; but from him who has not, even that which he has shall be taken.

He said also, The kingdom of God is like seed which a man sowed in his field. While he slept by night and waked by day, the seed shot up, and grew without his minding it. For the earth produces of itself first the blade, then the ear; afterwards the full corn. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

He said also, Whereunto shall we compare the kingdom of God, or by what similitude shall we represent it? It is like a grain of mustard seed, which, when it is sown in the earth, is the smallest of all the seeds that are there. But after it is sown, it springs up, and becomes greater than any herb, and shoots out branches so large, that under their shades the birds of the air may find shelter.

33. And in many such similitudes he conveyed instruction to the people, as he found them disposed to hear: and without a similitude he told them nothing; but he solved all to his disciples in private.

That day, in the evening, he said to them, Let us pass to the other side. And they leaving the people, but having him in the bark, [set sail] in company with other small barks. Then there arose a great storm of wind, which drove the billows into the bark, which was now full. Jesus being in the stern, asleep on a pillow, they awaken him, saying, Rabbi, do you not care that we perish? And he arose and commanded the wind, saying to the sea, Peace! be still! Immediately the wind ceased, and a great calm ensued. And he said to them, Why are you so timorous? How is it that you have no faith? And they were exceedingly terrified, and said one to another, Who is this whom even the wind and the sea obey? Then they crossed the sea and came into the country of the Gadarenes.

V.—2. He was no sooner gone ashore, than there met him a man coming from the monuments, possessed of an unclean spirit, who made his abode in the tombs; and no man could confine him, not even with chains. For he had been often bound with fetters and chains, and had wrenched off the chains, and broken the fetters, so that nobody was able to tame him. He was continually, night and day, in the mountains, and in the tombs, howling, and cutting himself with flints. But when he saw Jesus afar off, he ran, and prostrating himself before him, cried out; What have you to do with me, Jesus, Son of the Most High God; I conjure you by God not to torment me. (For Jesus had said to him, Come out of the man, you unclean spirit.) Jesus asked him, What is your

name? He answered, My name is Legion,* for we are many. And he earnestly entreated him not to drive them out of the country. Now there was a great herd of swine feeding on the mountain. And all the friends besought him, saying, Suffer us to go to the swine, that we may enter into them. Jesus immediately permitted them. Then the unclean spirits being gone out, entered into the swine; and the herd, in number about two thousand, rushed down a precipice into the sea, and were choked. And the swineherds fled, and told it in the city and villages. And the people flocked out to see what had happened. When they came to Jesus, and saw him who had been possessed by the legion, sitting and clothed, and in his right mind, they were afraid. And those who had seen the whole, having related to them what had happened to the demoniac, and to the swine, they entreated him to leave their territories. As he entered the bark, the man who had been possessed, begged permission to attend him. Jesus, however, did not permit him, but said, Go home to your relations, and tell them what great things the Lord in pity has done for you. Accordingly he departed, publishing in Decapolis† what great things Jesus had done for him. And all were amazed.

Jesus having repassed in the bark, a great crowd gathered round him while he was on the shore. Then came one of the directors of the synagogue, named Jairus, who seeing him, threw himself at his feet, and entreated him earnestly, saying, My little daughter is in extreme danger; I pray you come and lay your hands upon her to recover her, and she will be well. And Jesus went with him, followed by a great multitude who thronged him.

25. And a woman who had been twelve years distressed with an issue of blood, who had suffered much from several physicians, and had spent her all without receiving any relief, but rather growing worse, having heard of Jesus, came in the crowd behind, and touched his mantle; for she had said, 'If I but touch his clothes, I shall recover.' Instantly the source of her distemper was dried up, and she felt in her body that she was delivered from that scourge. Jesus immediately, conscious of the virtue which had issued from him, turned towards the crowd, saying, Who touched my clothes? His disciples answered, You see how the multitude throng you; yet you say, 'Who touched me?' But he looked round him to see her who had done it. Then the woman, knowing the change wrought upon her, came trembling with fear, threw herself prostrate before him, and confessed the whole truth. But he said to her, Daughter, your faith has cured you; go in peace, released from this scourge.

Ere he had done speaking, messengers came from the house of the director of the synagogue, who said, Your daughter is dead; why should you trouble the teacher any further? Jesus hearing this message delivered, said immediately to the director, Fear not; only believe. And he allowed nobody to follow him except Peter and James, and John the brother of James. Being arrived

*. About 6000. †. A district of ten cities.

at the director's house, and seeing the tumult, and the people weeping and wailing immoderately, he said to them, as he entered, Why do you weep, and make a bustle? The child is not dead but asleep. And they derided him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and he entered the chamber where she was lying, and, taking her by the hand, said to her, Talitha cumi (which signifies, 'Damsel arise,') I command you. Immediately the damsel arose and walked, for she was twelve years old; and they were confounded with astonishment. But he strictly enjoined them not to mention it to any body, and ordered that something should be given her to eat.

SECTION III.

The First Mission of the Apostles.

VI. JESUS leaving that place, went to his own country, accompanied by his disciples. And on the Sabbath he taught in their synagogues, and many who heard him said with astonishment, Whence has this man these abilities? What wisdom is this which he has gotten? and how are so great miracles performed by him? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us? And they were scandalized at him. But Jesus said to them, A prophet is no where disregarded, except in his own country, and amongst his own relations, and in his own house. And he could do no miracle there, except curing a few sick by laying his hands on them. And he wondered at their unbelief.

6. And he went through the neighboring villages teaching. And having called to him the twelve, he sent them out two by two, and gave them power over the unclean spirits; and ordered them to take nothing for their journey but a single staff, no bag, no bread, and in their girdle no money; to be shod with sandals, and not to put on two coats. He said also, Whatever house you enter in any place, continue in that house until you leave the place. But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. *Indeed I say to you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment than the condition of that city.* And being departed, they publicly warned men to reform; and expelled many demons, and cured many sick persons, anointing them with oil.

And king Herod heard of him (for his name was become famous) and said, John the Immerser is raised from the dead; and therefore miracles are performed by him. Others said, It is Elijah. Others, It is a prophet like those of ancient times. But when Herod heard of him, he said, This is John whom I beheaded. He is raised from the dead.

For Herod had caused John to be apprehended, and kept bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself married. For John had said to Herod, It is not

lawful for you to have your brother's wife. Now this roused Herodias' resentment, who would have killed John, but could not because Herod respected him, and knowing him to be a just and holy man, protected him; and did many things recommended by him, and heard him with pleasure. At length a favorable opportunity offered, which was Herod's birth day, when he made an entertainment for the great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel, Ask whatever you will, and I will give it you; nay, he swore to her, Whatsoever you shall ask, I will give you, were it the half of my kingdom. And she withdrew and said to her mother, What shall I ask? She answered, The head of John the Immerser. Her daughter then, returning hastily to the king, made this request: I would that you give me presently in a basin the head of John the Immerser. And the king was much grieved; however, from a regard to his oath, and his guests, he would not refuse her, but immediately despatched a sentinel with orders to bring the Immerser's head. Accordingly he went and beheaded him in the prison, and brought his head in a basin, and presented it to the damsel; and the damsel presented it to her mother. When his disciples heard this, they went and brought his corpse, and laid it in a monument.

30. Now the Apostles, being assembled, related every thing to Jesus, both what they had done, and what they had taught. And he said to them, Come you apart into a desert place, and rest awhile; for there were so many coming and going, that they had not leisure so much as to eat. And they retired by ship to a desert place, to be by themselves. But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and got thither by land before them, and came together to him. Jesus being landed, saw a great multitude, and had compassion on them; because they were as a flock which has no shepherd; and he taught them many things.

When it grew late, his disciples came to him and said, This is a desert place, and it is now late; dismiss the people that they may go to the neighboring farms and villages, and buy themselves bread, for they have nothing to eat. He answering, said to them, Supply them yourselves. They replied, Shall we go and give two hundred denarii* for bread, in order to supply them? He said to them, How many loaves have you? Go and see. Upon inquiry they answered, Five, and two fishes. And he commanded them to make all the people lie down upon the green grass in separate companies. And they formed themselves into squares, by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all. When they all had eaten and were satisfied, they carried off twelve baskets full of the

*. About 25 dollars.

fragments of the bread and of the fishes. Now they who eat of the loaves were five thousand men.

And immediately he obliged his disciples to embark, and pass over before, towards Bethsaida, while he dismissed the people. And having sent them away, he retired to a mountain to pray. In the evening, the bark being in the midst of the sea, and he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night,* he went to them, walking on the water, and seemed intending to pass by them. When they saw him walking on the sea, they thought it was an apparition, and cried out. For they all saw him, and were terrified; but he immediately spoke to them, saying, Take courage, it is I; be not afraid. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration: for their minds were so stupified, that they never reflected upon the loaves.

53. When they had crossed, they came to the territory of Genesaret,† where they landed. And being come ashore, the people knew him, and ran through all that country, carrying the sick on couches to every place where they heard he was. And whatever village, or city, or town he entered, they laid the diseased in the streets, and besought him that they might touch, were it but a tuft of his mantle, and whosoever touched him were healed.

SECTION IV.

The Errors of the Pharisees.

VII. NOW the Pharisees, and some Scribes who came from Jerusalem, resorted to Jesus. When these observed some of his disciples eating with impure (that is, unwashed) hands, *they found fault*. For the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them; and many other usages there are which they have adopted, as immersions of cups and pots, and brazen vessels and beds. Then the Pharisees and the Scribes asked him, Whence comes it that your disciples observe not the tradition of the elders, but eat with unwashed hands? He answering, said to them, O hypocrites! well do you suit the character which Isaiah gave of you, when he said, *"This people honor me with their lips; but their heart is estranged from me. In vain, however, they worship me, while they teach institutions merely human."* For laying aside the commandment of God, you retain the traditions of men, immersions of pots and cups, and many other the like practices. You judge well, continued he, in annulling the commandment of God, to make room for your tradition. For Moses has said, *"Honor your father and your mother,"* and *"Whosoever reviles father or mother, shall be punished with death."* But you maintain, if a man say to father or mother, 'Be it corban (that is, 'devoted') whatever of

* Between three and six in the morning.

† In the Old Testament, Chinnereth.

mine shall profit you;" he must not thenceforth do aught for his father or his mother; thus invalidating the word of God by the tradition which you have established. And in many other instances you act thus.

Then having called the whole multitude, he said to them, Hearken to me all of you, and be instructed. There is nothing from without which, entering into the man, can pollute him; but the things which proceed from within the man, are the things that pollute him. If any man have ears to hear, let him hear.

When he had withdrawn from the people into a house, his disciples asked him the meaning of that sentence. He answered, Are you also void of understanding? Do you not perceive, that whatsoever from without enters into the man, cannot pollute him; because it enters not into his heart, but into his stomach, whence all impurities in the victuals pass into the sink. But, added he, that which proceeds out of the man, is what pollutes the man: for from within the human heart proceed vicious machinations, adulteries, fornications, murders, thefts, insatiable desires, malevolence, fraud, immodesty, envy, calumny, arrogance, levity. All these evils issue from within, and pollute the man.

24. Then he arose and went to the frontiers of Tyre and Sidon; and having entered a house, he desired that none might know of him; but he could not be concealed. For a woman, whose little daughter had an unclean spirit, hearing of him, came and threw herself at his feet (the woman was a Greek, a native of Syrophenicia,) and entreated him, that he would cast the demon out of her daughter. Jesus answered, Let the children first be satisfied; for it is not seemly to take the children's bread, and throw it to the dogs. She replied, True, sir, yet even the dogs under the table eat of the children's crumbs. He said to her, For this answer go home; the demon is gone out of your daughter. Immediately she went home, and found her daughter lying upon the bed, and freed from the demon.

Then leaving the borders of Tyre and Sidon, he returned to the sea of Galilee, through the precincts of Decapolis. And they brought to him a deaf man, who had also an impediment in his speech, and entreated him to lay his hand upon him. Jesus having taken him aside from the crowd, spit upon his own fingers, and put them into the man's ears; and touched his tongue. Then looking up to heaven, and sighing, he said, Ephphatha, that is, Be opened. Immediately his ears were opened, and his tongue loosed, and he spoke distinctly. Jesus charged them to tell nobody: but the more he charged them, the more they published it, saying, with inexpressible amazement, He does every thing well: he makes both the deaf to hear, and the dumb to speak.

VIII. At that time the crowd being very numerous, and having no food, Jesus called his disciples, and said to them, I have compassion on the multitude; for they have attended me now three days, and have nothing to eat; and if I send them home fasting, their strength will fail by the way; for some of them are come from afar. His disciples answered, Whence can we supply these people with bread

here in the desert? He asked them, How many loaves have you? They said, Seven. Then commanding the multitude to place themselves upon the ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them to the people, and they distributed them. They had also a few small fishes, which, after the blessing, he likewise ordered to be presented. So they eat, and were satisfied; and the fragments which remained were carried off in seven hand-baskets. Now they who had eaten were about four thousand.

Having dismissed them, he immediately embarked with his disciples, and went into the territory of Dalmanuth. Thence some Pharisees came, who began to argue with him; and, in order to prove him, demanded of him a sign in the sky. Jesus answered, with a deep groan, Wherefore does this generation require a sign? Indeed I say to you, that no sign shall be given to this generation. After that, leaving them, he re-embarked and returned.

Now the disciples had forgot to bring bread, having only one loaf with them in the bark. Then Jesus gave them this caution: Attend; beware of the leaven of the Pharisees, and of the leaven of Herod. They reflecting hereon, said among themselves, It is because we have no bread. Jesus remarking it, said to them: Why make you this reflection, that you have no bread? Are you yet so thoughtless, so inattentive? Is your understanding still blinded? Have you no use of your eyes, or of your ears? Or do you not remember when I distributed the five loaves among five thousand, how many baskets full of fragments did you carry off? They answered, Twelve. And when the seven among the four thousand, how many hand-baskets full of fragments did you carry off? They said, Seven. How then is it, proceeded he, that you do not apprehend me?

23. When Jesus came to Bethsaida, they brought to him a blind man whom they entreated him to touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he asked him whether he saw. Having looked up, he said, I see men, whom I distinguish from trees only by their walking. And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every object clearly. And Jesus sent him home, saying, Neither go into the village, nor tell aught to any of the villagers.

SECTION V.

The Transfiguration.

JESUS went thence with his disciples to the villages of Cesarea Philippi, and by the way he asked them, saying, Who do men say that I am? They answered, 'John the Immerser;' but some say, 'Elijah;' and others, 'One of the Prophets.' He said to them, But who say you that I am? Peter answering, said to him, You are the Messiah. Then he charged them to tell nobody this concerning him.

And he began to inform them that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests,

and the scribes, and be killed, and that in three days he must rise again. This he spoke so plainly, that Peter taking him aside, reprov'd him. But he turning, and looking on his disciples, rebuked Peter, saying, Get you hence, adversary, for you do not relish the things of God, but the things of men.

Then having called both to the people, and to his disciples, he said; Is any willing to come under my guidance? Let him renounce himself, and take up his cross, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall save it. What would it profit a man, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom for his life? For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, accompanied by the holy messengers. He added, Indeed I say to you, there are some standing here, who shall not taste death until they see the Reign of God ushered in with power.

IX. 2—After six days Jesus took Peter, and James, and John, apart to the top of a high mountain, and was transfigured in their presence. His garments became glittering, and were, like snow, of such a whiteness, as no fuller on the earth could imitate. There appeared to them also Elijah and Moses, who were conversing with Jesus. Then Peter said to Jesus, Rabbi, it is good for us to stay here: let us make three booths, one for you, and one for Moses, and one for Elijah: for he knew not what he said, they were so terrified. And there came a cloud which covered them; and out of the cloud issued a voice, which said, This is my beloved Son. Hear him. And instantly looking about they saw nobody but Jesus and themselves.

As they went down from the mountain, he charged them not to relate to any body what they had seen, until the Son of Man were risen from the dead. And they took notice of that expression, and inquired among themselves what the rising from the dead could mean. Then they asked him, saying, Why do the Scribes affirm that Elijah must come first? He answered, Elijah, to consummate the whole, must come first; and, (as it is written of the Son of Man) must likewise suffer many things, and be contemned. But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased.

When he returned to the other disciples, he saw a great multitude about them, and some Scribes disputing with them. As soon as the people saw him, they were all struck with awe, and ran to salute him. And he asked the Scribes, About what do you dispute with them? One of the people answering, said, Rabbi, I have brought you my son, who has a dumb spirit; and wheresoever it seizes him, it dashes him on the ground, where he continues foaming, and grinding his teeth, till his strength is exhausted. And I spoke to your disciples to expel the demon, but they were not able. Jesus thereupon said, O unbelieving generation! how long shall I be with you? How long shall I suffer you? Bring him to me. Accordingly they brought him: and no sooner did he see him, than the spirit threw him into

convulsions, so that he foamed and rolled upon the ground. Jesus asked the father, How long is it since this first befel him? He answered, from his infancy; and often has it thrown him both into the fire, and into the water, to destroy him; but if you can do any thing, have compassion upon us, and help us. Jesus replied, If you can believe; all things are practicable for him who believes. The boy's father, crying out immediately, said with tears, I believe; *master*, supply the defects of my faith. When Jesus saw that the people came crowding upon him, he rebuked the unclean spirit, saying to him, You dumb and deaf spirit, come out of him, I command you, and enter no more into him. Then the demon having cried aloud, and severely convulsed him, came out, and he appeared as one dead, insomuch that many said, He is dead. But Jesus taking him by the hand, raised him, and he stood up.

When Jesus was come into the house, his disciples asked him privately, Why could not we expel the demon? He answered, This kind cannot be dislodged unless by prayer and fasting.

Having left that place, they passed through Galilee, and he was desirous that nobody should know it, for he was instructing his disciples. And he said to them, The Son of Man will soon be delivered into the hands of men, who will kill him; and after he is killed, he will rise again the third day. But they understood not what he meant, and were shy to ask him.

33. When he was come to Capernaum, being in the house, he asked them, What were you debating amongst yourselves by the way? But they were silent; for they had debated among themselves by the way who should be greatest. Then having sat down, he called the twelve, and said to them, If any man would be first, he shall be the last of all, and the servant of all. And he took a child, and placed him in the midst of them, and holding him in his arms, said to them; Whosoever shall receive one such child on my account, receives me; and whosoever shall receive me, receives not me, but him who sent me.

Then John said to him, Rabbi, we saw one expelling demons in your name, who follows not us, and we forbade him, because he does not follow us. Jesus answered, Forbid him not; for there is none that works a miracle in my name, that can readily speak evil of me. For whoever is not against you is for you. For whosoever shall give you a cup of water to drink on my account, because you are Christ's; indeed I say to you, he shall not lose his reward.

But whoever shall insnare any of the little ones who believe in me, it were better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if your hand insnare you, cut it off; it is better for you to enter maimed into life, than having two hands to go into hell, into the unquenchable fire; where their worm dies not, and their fire is not quenched. And if your foot insnare you, cut it off; it is better for you to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire; where their worm dies not, and their fire is not quenched. And if your eye insnare you, pull it out; it is better for you to enter one-eyed into the kingdom of God, than having two eyes to be cast into

hell fire; where their worm dies not, and their fire is not quenched: For every one shall be seasoned with fire; as every sacrifice is seasoned with salt. Salt is good; but if the salt become tasteless, wherewith will you season it? Preserve salt in yourselves, and maintain peace with one another.

X. Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him: and again, as his custom was, he taught them.

And some Pharisees came, who, to try him, asked him, Is it lawful for the husband to divorce his wife? He answering, said to them, What precept has Moses given you on this subject? They replied, Moses has permitted us to write her a bill of divorce, and dismiss her. Jesus answering, said to them, Because of your untractable disposition, Moses gave you this permission. But from the beginning, at the creation, God made them a male and a female. For this reason a man shall leave his father and mother, and shall adhere to his wife, and they two shall be one flesh. They are, therefore, no longer two, but one flesh. What God then has conjoined, let not man separate.

And in the house his disciples asked him anew concerning this matter. He said to them, Whosoever divorces his wife and marries another, commits adultery against her; and if a woman divorce her husband, and marry another, she commits adultery.

13. Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them. Jesus perceiving this, was offended, and said, Allow the children to come to me, and do not hinder them; for of such is the kingdom of God. Indeed I say to you, whosoever will not receive the kingdom of God as a child, shall never enter it. Then taking them up in his arms, and laying his hands upon them, he blessed them.

As he went out into the road, one came running to him, who, kneeling, asked him, Good teacher, what must I do to inherit eternal life? Jesus answered, Why do you call me good? God alone is good. Do you know the commandments: do not commit adultery; do not commit murder; do not steal; do not give false testimony; do no injury; honor your father and mother. The other replied, Rabbi, I have observed all these from my childhood. Jesus, looking upon him, loved him, and said to him; In one thing, nevertheless, you are deficient. Go, sell all that you have, and give the price to the poor, and you shall have treasure in heaven; then come and follow me, carrying the cross. But he was troubled at this answer, and went away sorrowful; for he had great possessions.

Then Jesus looking around him, said to his disciples, How difficult is it for the wealthy to enter the kingdom of God! The disciples were astonished at his words: but Jesus resuming the discourse, said, Children, how difficult is it for them who confide in wealth, to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. At this they were still more amazed, and said one to another, Whom then can be saved? Jesus looking upon them, said, To men it is impossible, but not to God: for to God all things are possible.

Then Peter took occasion to say, As for us, we have forsaken all, and followed you. Jesus answering, said, Indeed I say to you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's; who shall not receive now in this world a hundred fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the future state eternal life. But many shall be first who are last, and last who are first.

SECTION VI.

The Entry into Jerusalem.

AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would befall him. Behold, says he, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and consign him to the Gentiles; who will mock him, and scourge him, and spit upon him, and kill him; but the third day he shall rise again.

Then James and John, the sons of Zebedee, accosted him, saying, Rabbi, we beg you would grant us what we purpose to ask. He said to them, What would you have me grant you? They answered, That when you shall have attained your glory, one of us may sit at your right hand, and the other at your left. Jesus replied, You know not what you ask. Can you drink such a cup as I am to drink; and undergo an immersion like that which I must undergo? They answered, We can. Jesus said to them, You shall indeed drink such a cup as I am to drink; and undergo an immersion like that which I must undergo: but to sit at my right hand, and at *my* left, I cannot give, unless to those for whom it is appointed.

41. The ten hearing this, conceived indignation against James and John. But Jesus having called them together, said to them, You know that those who are accounted the princes of the nations domineer over them; and their great ones exercise their authority upon them: but it must not be so amongst you. On the contrary, whosoever would be great amongst you, shall be your servant; and whosoever would be the chief, shall be the slave of all. For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many.

Then they came to Jericho. Afterwards, as he was departing thence, with his disciples, and a great crowd, blind Bartimeus, son of Timeus, who sat by the way-side begging, hearing that it was Jesus the Nazarene, cried, saying, Jesus, Son of David, have pity upon me. Many charged him to be silent, but he cried still the louder, Son of David, have pity upon me. Jesus stopping, ordered them to call him. Accordingly they called the blind man, saying to him, Take courage; arise, he calls you. Then throwing down his mantle, he sprang up, and went to Jesus. Jesus addressing him;

said, What do you wish me to do for you? Rabboni, answered the blind man, to give me my sight. Jesus said to him, Go; your faith has cured you. Immediately he recovered his sight, and followed Jesus in the way.

XI. As they approached Jerusalem, being come as far as Bethphage and Bethany, near the Mount of Olives; he sent two of his disciples, and said to them, Go into the village opposite you, and just as you enter it, you will find a colt tied, whereon no man ever rode; loose him, and bring him. And if any body ask you, 'Wherefore do you this?' say, 'The Master needs him,' and he will instantly send him hither. Accordingly they went, and finding the colt tied before a door, where two ways met, they loosed him. Some of the people present said to them, Wherefore loose you the colt? They having answered as Jesus had commanded them, were allowed to take him. Accordingly they brought the colt to Jesus, whereon having laid their mantles, Jesus sat upon him. And many spread their mantles in the way; others cut down sprays from the trees, and strowed them in the way. And they who went before, and they who followed, shouted, saying, Hosanna!* blessed be He that comes in the name of the Lord!† Happy be the approaching Reign of our father David! Hosanna in the highest heaven! In this manner Jesus entered Jerusalem and the temple; where, after surveying every thing around, it being late, he departed with the twelve to Bethany.

12. On the morrow, when he left Bethany, he was hungry; and observing a fig tree at a distance, full of leaves, went to look for fruit on it, for the fig harvest was not yet. And being come, he found nothing but leaves. Thereupon Jesus said to it, Henceforth let never man eat fruit off you. And his disciples heard him.

Being returned to Jerusalem, Jesus went into the temple, and drove out them who sold and them who bought in the temple, and overturned the tables of the money-changers, and the stalls of them who sold doves; and would suffer nobody to carry vessels through the temple. He also taught them, saying, Is it not written, "*My house shall be called a house of prayer for all nations?*" but you have made it a den of robbers. And the Scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude admired his doctrine. And in the evening he went out of the city.

Next morning, as they returned, they saw that the fig tree was dried up from the root. Peter recollecting, said to him, Rabbi, behold the fig-tree which you have devoted, already withered. Jesus answered, Have faith in God. For indeed I say to you, Whoever shall say to this mountain, 'Be lifted and thrown into the sea,' and shall not in the least doubt, but shall believe that what he says shall happen; whatever he shall command shall be done for him: for which reason I assure you, that what things soever you pray for, if you believe that you shall obtain them, they shall be yours.

And when you pray, forgive, if you have matter of complaint against any; that your Father, who is in heaven, may also forgive you

**Save now I pray.* †*Jehovah.*

your trespasses. But if you do not forgive, neither will your Father, who is in heaven, forgive your trespasses.

Again, they arrived at Jerusalem; and as he was walking in the temple, the chief priests, the scribes, and the elders, came and said to him; By what authority do you these things? and who empowered you to do them? Jesus answering, said to them, I also have a question to ask; answer me, and I will tell you by what authority I do these things. Was the title which John had to immerse, from heaven, or from men? Answer me. Then they argued thus among themselves: 'If we say, From heaven; he will reply, Why then did you not believe him? But if we say, From men; we are in danger from the people, who are all convinced that John was a Prophet.' They therefore answering, said to Jesus, We cannot tell. Jesus replied, Neither tell I you by what authority I do these things.

XII. Then addressing them in parables, he said, A man planted a vineyard, and hedged it about, and dug a place for a wine vat, and built a tower, and having farmed it out, went abroad. The season being come, he sent a servant to the husbandmen, to receive his portion of the fruits of the vineyard. But they seized him, beat him, and sent him away empty. Again, he sent to them another servant, whom they wounded in the head with stones, and sent back with disgrace. Again, he sent another, whom they killed; and of many more that he sent, some they beat, and some they killed. At last, having an only son, whom he loved, he sent him also to them; for he said, 'They will reverence my son.' But those husbandmen said among themselves, 'This is the heir; come, let us kill him, and the inheritance will be our own.' Then they laid hold on him, and having thrust him out of the vineyard, killed him. What, therefore, will the proprietor of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. Have you not read this passage of scripture: "*A stone which the builders rejected, is made the head of the corner. This the Lord* has performed, and we behold it with admiration.*" And they would fain have seized him, but were afraid of the multitude; for they knew that he spoke the parable against them.

SECTION VII.

The Prophecy on Mount Olivet.

13. THEN the chief priests, the Scribes, and the elders leaving Jesus, went away, and sent to him certain Pharisees and Herodians,† to catch him in his words. These coming up, said to him, Rabbi, we know that you are upright, and stand in awe of none; for you respect not the person of men, but teach the way of God faithfully. Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? He perceiving their artifice, answered, Why would you entangle me? Bring me a denarius, that I may see it. When they had brought it, he asked them, Whose is this image and inscription? They answered Cesar's. Jesus replied, Render to Cesar that which is

*Jehovah. †Partizans of Herod.

Cesar's, and to God that which is God's. And they wondered at him.

Then came Sadducees to him, who say that there is no future life, and proposed this question: Rabbi, Moses has enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother. Now there were seven brothers. The first took a wife, and dying, left no issue. The second married her, and died; neither left he any issue; so did also the third. Thus all the seven married her, and left no issue. Last of all, the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong; for she has been wife to them all? Jesus answering, said to them, Is not this the source of your error, your not knowing the scriptures, nor the power of God? For there will be neither marrying, nor giving in marriage among them who rise from the dead. They will then resemble the heavenly messengers. But as to the dead, that they are raised, have you not read in the book of Moses, how God spoke to him in the bush, saying, "*I am the God of Abraham, and the God of Isaac, and the God of Jacob.*" God is not a God of the dead, but of the living. Therefore you greatly err.

28. A Scribe who had heard them dispute, perceiving the justness of his reply, came to him, and proposed this question: Which is the chief commandment of all? Jesus answered, The chief of all the commandments is, "*Hearken Israel, the Lord* is our God: The Lord is one,*" and "*You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength*" This is the first commandment. The second resembles it: "*You shall love your neighbor as yourself.*" There is no commandment greater than these. The Scribe replied, truly, Rabbi, you have answered well. There is one God, and only one; and to love him with all the heart, and with all the spirit, and with all the soul, and with all the strength; and to love one's neighbor as one's self, is more than all burnt-offerings and sacrifices. Jesus observing how pertinently he had answered, said to him, You are not far from the kingdom of God. After that, nobody ventured to put questions to him.

As Jesus was teaching in the temple, he asked them, Why do the Scribes assert that the Messiah must be a son of David? Yet David himself, speaking by the Holy Spirit, says, *The Lord† said to my "Lord, Sit at my right hand, until I make your foes your footstool."* David himself, therefore, calls him his Lord; how then can he be his son? And the common people heard him with delight.

Further, in teaching, he said to them, Beware of the Scribes, who affect to walk in robes, who love salutations in public places, and the principal seats in the synagogues, and the uppermost places at entertainments, who devour the families of widows, and use long prayers for a disguise. These shall undergo the severest punishment.

And Jesus sitting opposite the treasury, observed the people throwing money into the treasury: and many rich persons put in much. Then came a poor widow, who threw in two mites, which

*Jehovahh. †Jehovahh.

make a farthing.* Jesus having called his disciples, said to them, indeed I say to you, that this poor widow has given more than any of those who have thrown into the treasury: for they all have contributed out of their superfluous store; whereas she has given all the little that she had, her whole living.

XII. As he was going out of the temple, one of his disciples said to him, Rabbi, look what prodigious stones and stately buildings are here! Jesus answering, said to him, You see these great buildings. They shall be so razed, that one stone will not be left upon another.

Afterward, as he was sitting on the Mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when will this happen? And what will be the sign when all this is to be accomplished? Jesus answering them, took occasion to say, Take heed that no man seduce you; for many will assume my character, saying, 'I am the person,' and will seduce many. But when you hear of wars, and rumors of wars, be not alarmed; for this must happen, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in sundry places, and there will be famines and commotions. These are the prelude of woes. But take heed to yourselves; for they will deliver you to councils; and you will be beaten in the synagogues, and brought before governors and kings for my sake, to bear testimony to them. The good tidings, however, must first be published among all nations. But when they conduct you, to deliver you up, have no anxiety beforehand, nor premeditate what you shall speak: but whatever shall be suggested to you in that moment speak; for it is not you that shall speak, but the Holy Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and procure their death. And on my account you shall be hated universally; but the man who perseveres to the end shall be saved.

14. But when you shall see, in an unsuitable place, the desolating abomination *foretold by the Prophet Daniel*, (reader attend!) then let those in Judea flee to the mountains; and let not him who shall be on the roof, go down into the house, nor enter it, to carry any thing out of his house; and let not him who shall be in the field, turn back to fetch his mantle. But wo to the women with child, and to them who give suck in those days. Pray then, that your flight happen not in the winter; because there shall be such affliction, in those days, as has not been before, from the beginning of the world which God created, nor shall be ever after. Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he has elected, he has made its duration the shorter.

Then if any one shall say to you, 'Lo! the Messiah is here,' or 'Lo! he is yonder,' believe it not. For false Messiahs and false prophets will arise, who will perform wonders and prodigies, in order to impose, if possible, even on the elect. Be you therefore upon your guard: remember, I have warned you of every thing.

But in those days, after that affliction, the sun shall be darkened

* About four m^{ils}.

and the moon shall withhold her light; and the stars of heaven shall fall; and the powers which are in heaven shall be shaken. Then they shall see the Son of Man coming in the clouds with great power and glory. Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth.

Learn now a similitude from the fig-tree. When its branches become tender, and put forth leaves, you know that the summer is nigh. In like manner, when you shall see these things happen, know that he is near, even at the door. Indeed I say to you, that this generation shall not pass until all these things be accomplished. For heaven and earth shall fail: but my words shall not fail.

But of that day, or of that hour, knows none (not the heavenly messengers; no, not the Son*) but the Father. Be circumspect, be vigilant, and pray; for you know not when that time will be. When a man intends to travel, he leaves his household in charge to his servants, assigns to every one his task, and orders the porter to watch. Watch you therefore; for you know not when the master of the house will return, (whether in the evening,† or at midnight,‡ or at cockcrowing,§ or in the morning,|| lest coming suddenly, he find you asleep. Now, what I say to you, I say to all, Watch.

SECTION VIII.

The Last Supper.

XIV. AFTER two days was the feast of the passover, and of unleavened bread. And the chief priests and the Scribes were contriving how they might take Jesus by surprize, and kill him. They said, however, Not during the festival, for fear of an insurrection among the people.

Now being at table in Bethany, in the house of Simon [formerly] a leper, there came a woman who had an alabaster box of the balsam of spikenard, which was very costly: and she broke open the box, and poured the liquor upon his head. There were some present who said with secret indignation, Why this profusion of the balsam? For it could have been sold for more than three hundred denarii,¶ which might have been given to the poor. And they murmured against her. But Jesus said, Let her alone. Why do you molest her? She has done me a good office. For you will have the poor always amongst you, and can do them good when ever you please; but me you will not always have. She has done what she could. She has beforehand embalmed my body for the funeral. Indeed I say to you, in whatsoever corner of the world The Glad tidings shall be proclaimed, what this woman has now done shall be mentioned to her honor.

Then Judas Iscariot, one of the twelve, repaired to the chief priests, to betray Jesus to them. And they listened to him with joy.

*Appendix No. XIII. †Nine, afternoon. ‡Twelve.

§Three in the morning. ||Six. ¶Thirty-six dollars.

and promised to give him money. Afterwards he sought a favorable opportunity to deliver him up.

Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him, Whither shall we go to prepare for your eating the passover? Then he sent two of his disciples, saying to them, Go into the city, where you will meet a man carrying a pitcher of water; follow him; and wherever he shall enter, say to the master of the house, "The teacher says, Where is the guest-chamber, in which I may eat the passover with my disciples?" And he will show you a large upper room ready furnished. There prepare for us. Accordingly his disciples went away, and being come into the city, found every thing as he had told them, and prepared the passover.

In the evening he went thither with the twelve. As they were at table eating, Jesus said, Indeed I say to you, that one of you who eats with me, will betray me. Upon this they became very sorrowful; and asked him, all of them, one after another, Is it I? He answering, said to them, It is one of the twelve; he who dips his morsel in the dish with me. The Son of Man departs in the manner foretold in scripture concerning him; but wo to that man by whom the Son of Man is betrayed: it had been better for that man never to have been born.

22. While they were at supper, Jesus took bread, and after the blessing, broke it, and gave it to them, saying, Take, eat; this is my body. Then he took the cup, and having given thanks, gave it to them; and they drank all of it. And he said to them, This is my blood, the blood of the new covenant, shed for many. Indeed I say to you, that I will drink no more of the product of the vine, until that day when I shall drink it new in the kingdom of God. And after the hymn they went to the Mount of Olives.

And Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, "*I will smite the Shepherd, and the sheep shall be dispersed.*" Nevertheless, after I am raised again, I will go before you to Galilee. Peter then said to him, Though they all should stumble, I never will. Jesus answered him, Indeed I say to you, that to-day, this very night, before the cock crow twice, even you will disown me thrice. But Peter insisted on it, adding, Although I should die with you, I will never disown you. And all the rest said the same.

Then they came to a place named Gethsemane, where he said to his disciples, Stay here while I pray. And he took with him Peter, and James, and John, and being seized with grief and horror, said to them, My soul is overwhelmed with a deadly anguish; tarry here and watch. And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered from that hour, and said, Abba (that is Father,) all things are possible to thee; take this cup away from me; yet not what I would, but what thou wilt. Then he returned, and finding them asleep, said to Peter, Simon, do you sleep? Could you not keep awake a single hour? Watch and pray that you be not overcome by temptation: the spirit indeed is willing, but the flesh is weak. Again, he retired and prayed, using the same words. When he returned, he again found

them sleeping; for their eyes were overpowered, and they knew not what to answer him. A third time he came and said to them, Sleep on now, and take your rest: all is over: the hour is come: and the Son of Man is consigned to the hands of sinners. Arise. Let us be going. Lo! he who betrays me is drawing near.

Immediately, ere he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and the elders. Now the betrayer had given them this signal: The man whom I shall kiss is he; seize him, and lead him away safely. He was no sooner come, than accosting Jesus, he said, Rabbi, Rabbi, and kissed him. Then they laid hands on him, and seized him. But one of those who were present drew his sword, and smiting the high priest's servant, cut off his ear. Then Jesus addressing them, said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I was daily amongst you, teaching in the temple, and you did not arrest me. But hereby the scriptures are accomplished. Then they all forsook him and fled.

Now there followed him a youth who had only a linen cloth wrapped about his body; the soldiers having laid hold of him, he left the cloth, and fled from them naked.

SECTION IX.

The Crucifixion.

53. THEN they took Jesus away to the high priest, with whom all the chief priests, the elders, and the scribes were convened. And Peter followed him at a distance, as far as the court of the high priest's house, and sat there with the officers, warming himself at the fire.

Meanwhile the chief priests and all the Sanhedrim sought for evidence against Jesus, in order to condemn him to die, but found none: for many gave false testimony against him, but their testimonies were insufficient. Then some arose who testified falsely against him, saying, We heard him say, 'I will demolish this temple made with hands, and in three days will build another without hands.' But even here their testimony was defective. Then the high priest, standing up in the midst, interrogated Jesus, saying, Do you answer nothing to what these men testify against you? But he was silent, and gave no answer. Again, the high priest interrogating him, said, Are you the Messiah, the Son of the Blessed One? Jesus answered, I am; nay, you shall see the Son of Man sitting at the right hand of the Almighty, and coming in the clouds of heaven. Then the high priest rent his garments, saying, What further need have we of witnesses? You have heard the blasphemy. What is your opinion? And they all pronounced him worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him, Divine who it is. And the officers gave him blows on the cheeks.

Now Peter being below in the court, one of the maid-servants of the high priest came thither, who seeing Peter warming himself,

looked on him, and said, You also were with the Nazarene Jesus. But he denied, saying, I know him not: nor do I understand what you mean. Immediately he went out into the portico, and the cock crew. The maid seeing him again, said to the by-standers, This is one of them. Again he denied. And a little after, those who were present said to Peter, you are certainly one of them; for you are a Galilean, your speech shows it. Upon this he affirmed, with imprecations and oaths, that he did not know the man of whom they spoke. The cock crew the second time: and Peter recollected the word which Jesus had said to him, 'Before the cock crow twice; you will disown me thrice.' And reflecting thereon, he wept.

XV. Early in the morning, the chief priest, with the elders, the scribes, and all the sanhedrim, after consulting together, bound Jesus, carried him away, and delivered him to Pilate.

Pilate asking him, said, You are the king of the Jews? He answered, You say right. Now the chief priests accused him of many things. Again Pilate asked him, saying, Do you answer nothing? Observe how many crimes they arraign you for. But Jesus answered no more, inasmuch that Pilate was astonished.

Now at the festival, he always released to them any one prisoner whom they desired. And there was one Barabbas that had been imprisoned with his seditious associates, who in their sedition had committed murder. And with clamor the multitude demanded of Pilate what he used to grant them. He answered them, saying, Shall I release to you the king of the Jews? (For he knew that through envy the chief priests had delivered him up.) But the chief priests incited the multitude to insist on the release of Barabbas, in preference to Jesus. Pilate again interposed, saying, What then would you have me to do with him whom you call king of the Jews? They cried, Crucify him. Pilate asked them, Why? What evil has he done? But they cried the more vehemently, Crucify him. Then Pilate, desirous to gratify the crowd, released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.

And the soldiers brought him into the hall called pretorium,* where having convened all the band, they arrayed him in purple, and crowned him with a wreath of thorns, and saluted him, saying, Hail, king of the Jews! Then they struck him on the head with a reed, and spit upon him, and paid him homage on their knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.

And they constrained one Simon, a Cyrenian, who passed by, in coming from the country, the father of Alexander and Rufus, to carry the cross. And they brought him to Golgotha, that is to say, The Place of Skulls; where they gave him wine to drink, mingled with myrrh, which he would not receive. When they had nailed him to the cross, they parted his garments, dividing by lot what every man should take. Now it was the third hour† when they

* The governor's palace, or hall of audience.

† Nine in the morning.

nailed him to the cross. And the inscription, bearing the cause of his death, was in these words, **THE KING OF THE JEWS**. They likewise crucified two robbers with him, one at his right hand, and the other at his left. And that scripture was fulfilled, which says, "*He was ranked among malefactors.*"

Meanwhile they who passed by reviled him, shaking their heads, and saying, Ah! you who could demolish the temple, and rebuild it in three days! save yourself, and come down from the cross! The chief priests likewise, with the Scribes, deriding him, said among themselves, He saved others; cannot he save himself? Let the Messiah, the King of Israel, descend now from the cross, that we may see and believe! Even those who were crucified with him, reproached him.

Now from the sixth hour* until the ninth,† darkness covered all the land. At the ninth hour‡ Jesus cried aloud, saying, Eloi, Eloi, lamma sabacthani! which signifies, 'My God, my God, why hast thou forsaken me?' Some who were present, hearing this, said, Hark! he calls Elijah. One at the same time ran and dipped a sponge in vinegar, and having fastened it to a stick, presented it to him to drink, saying, Let alone, we shall see whether Elijah will come to take him down. And Jesus sending forth a loud cry, expired.

38. Then was the veil of the temple rent in two, from top to bottom. And the centurion who stood opposite him, observing that he expired with so loud a cry, said, Surely this man was the son of a god.

There were women also looking on at a distance, amongst whom were Mary the Magdalene, and Mary the mother of James the younger, and of Joses and Salome (these had followed him, and served him, when he was in Galilee,) and several others who came with him to Jerusalem.

SECTION X.

The Resurrection.

WHEN it was evening (because it was the preparation,§ that is, the eve of the Sabbath,)|| Joseph of Arimathea, an honorable senator, who himself also expected the Reign of God, taking courage, repaired to Pilate, and begged the body of Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any time. And being informed by the centurion, he granted the body to Joseph; who having bought linen, and taken Jesus down, wrapped him in the linen, and laid him in a monument, hewn out of the rock, and rolled a stone to the entrance. Now Mary the Magdalene, and Mary the mother of Joses, saw where he was laid.

XVI. When the Sabbath was past, Mary the Magdalene, Mary the mother of James, and Salome, bought spices, that they might embalm Jesus. And early in the morning, the first day of the week,¶

*Twelve, noon †Three, afternoon. ‡Three, afternoon.

§Friday. ||Saturday. ¶Sunday.

they came to the monument about sunrise. And they said among themselves, Who will roll away the stone for us from the entrance of the monument? (for it was very large.) But when they looked, they saw that the stone had been rolled away. Then entering the monument, they beheld a youth sitting on the right side, clothed in a white robe, and they were frightened. But he said to them, Be not frightened; you seek Jesus the Nazarene, who was crucified. He is risen: he is not here: behold the place where they laid him. But go, say to his disciples, and to Peter, 'He is gone before you to Galilee; where you shall see him, as he told you.' The women then getting out, fled from the monument, seized with trembling and consternation; but said nothing to any one, they were so terrified.

Jesus having arisen early the first day of the week, appeared first to Mary the Magdalene, out of whom he had cast seven demons. She went and informed those who had attended him, who were in affliction and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.

12. Afterwards he appeared in another form to two of them, as they travelled on foot into the country. These being returned, acquainted the other disciples, but neither did they believe them.

At length he appeared to the eleven, as they were eating, and reproached them with their incredulity and obstinacy in disbelieving those who had seen him after his resurrection. And he said to them, Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe, and be immersed, shall be saved; but he who will not believe shall be condemned. And these miraculous powers shall attend the believers. In my name they shall expel demons. They shall speak languages unknown to them before. They shall handle serpents [with safety.] And if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands upon them.

Now, after the Lord had spoken to them, he was taken up into heaven, and sat down at the right hand of God. As for them, they went out and proclaimed the tidings every where, the Lord co-operating with them, and confirming their doctrine by the miracles where-with it was accompanied.

THE
TESTIMONY
OF
LUKE,
THE EVANGELIST.

*First published in Greece, A. D. 64.**

LUKE'S PREFACE:

I. FORASMUCH as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were, from the beginning, eye witnesses, and afterwards ministers of the word, delivered them to us; I have also determined, having exactly traced every thing from the first, to write a particular account to you, most excellent Theophilus; that you may know the certainty of those matters wherein you have been instructed.

SECTION I.

The Annunciation.

5. IN the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.

Now when he came to officiate as priest in the order of his course, it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation were praying without. Then there appeared to him a messenger of the Lord, standing on the right side of the altar of incense. And Zacharias was discomposed at the sight, and in great terror. But the messenger said to him, Fear not, Zacharias; for your prayer is heard, and Elizabeth your wife shall bear you a son, whom you shall name John.† He shall be to you matter of joy and transport; and many shall rejoice because of his birth. For he shall be great before the Lord; he shall not drink wine, nor any fermented liquor; but he shall be filled with the Holy Spirit, even from his mother's womb. And many of the sons of Israel he shall bring back to the Lord their God. Moreover, he shall go before them in the spirit and power of Elijah, to reconcile fathers to their children, and, by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord. And Zacharias said to the messenger, Whereby shall I know this: for I am an old man, and my wife is old.

*Appendix, No. I. †The Lord's favor.

vanced in years? The messenger answering, said to him, I am Gabriel,* who attend in the presence of God, and am sent to tell you this joyful news. But know that you shall be dumb, and shall not recover your speech until the day when these things happen because you have not believed my words, which shall be fulfilled in due time.

Meantime the people waited for Zacharias, and wondered that he staid so long in the sanctuary. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speechless. And when his days of officiating were expired, he returned home. Soon after, Elizabeth his wife conceived, and lived in retirement five months, and said, The Lord has done this for me, purposing now to deliver me from the reproach I lay under among men.

Now in the sixth month God sent Gabriel his messenger, to Nazareth, a city of Galilee; to a virgin betrothed to a man called Joseph, of the house of David, and the virgin's name was Mary. When the messenger entered, he said to her, Hail, favorite of Heaven! the Lord be with you, happiest of women! At his appearance and words she was perplexed, and revolved in her mind what this salutation could mean. And the messenger said to her, Fear not, Mary, for you have found favor with God. And behold, you shall conceive and bear a son, whom you shall name Jesus.† He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David his father. And he shall reign over the house of Jacob for ever: his Reign shall never end. Then said Mary to the messenger, How shall this be, since I have no intercourse with man? The messenger answering, said to her, The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore the Holy Progeny shall be called the Son of God. And lo, your cousin Elizabeth also has conceived a son in her old age; and she who is called barren, is now in her sixth month; for nothing is impossible with God. And Mary said, Behold the handmaid of the Lord. Be it to me according to your word. Then the messenger departed.

39 In those days Mary set out and travelled expeditiously into the hill country, to a city of Judah; where having entered the house of Zacharias, she saluted Elizabeth. As soon as Elizabeth heard Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried with a loud voice, You are the most blessed of women, and blessed is the fruit of your womb. But how have I deserved this honor, to be visited by the mother of my Lord! for know, that as soon as the sound of your salutation reached my ears, the babe leaped in my womb for joy. And happy is she who believed that the things which the Lord has promised her shall be performed.

Then Mary said, My soul magnifies the Lord, and my spirit rejoices in God my Saviour; because he has not disdained the low

* God's power, † Saviour.

condition of his handmaid, for henceforth all posterity will pronounce me happy. For the Almighty, whose name is venerable, has done wonders for me. His mercy on them who fear him, extends to generations of generations. He displays the strength of his arm, and dispels the vain imaginations of the proud. He pulls down potentates from their thrones, and exalts the lowly. The needy he loads with benefits; but the rich he spoils of every thing. He supports Israel his servant (as he promised to our fathers,) ever inclined to mercy towards Abraham and his race. And Mary, after staying with Elizabeth about three months, returned home.

SECTION II.

The Nativity.

37. WHEN the time for Elizabeth's delivery was come, she brought forth a son, and her neighbors and relations who heard that the Lord had shown her great kindness, congratulated with her. And on the eighth day, when they came to the child's circumcision, they would have him called by his father's name, Zacharias. And his mother interposed, saying, No; but he shall be called John. They said to her, There is none of your kindred of that name. They therefore asked his father by signs, how he would have him called. He having demanded a table-book, wrote thereon, 'His name is John,' which surprized them all. And his mouth was opened directly, and his tongue loosed. And he spoke, praising God. Now all in the neighborhood were struck with awe; and the fame of these things spread throughout all the hill country of Judea. And all who heard these things, pondering them in their hearts, said, What will this child prove hereafter? And the hand of the Lord was with him.

Then Zacharias, his father, being filled with the Holy Spirit, prophesied, saying, Blessed be the Lord the God of Israel, because he has visited and redeemed his people; and (as anciently he promised by his holy Prophets) has raised a Prince for our deliverance in the house of David his servant; for our deliverance from our enemies, and from the hands of all who hate us; in kindness to our forefathers, and remembrance of his holy appointment; the oath which he swore to our father Abraham, to grant to us, that being rescued out of the hands of our enemies, we might serve him boldly, in piety and uprightness, all the days of our life. And you, child, shall be called a Prophet of the Most High; for you shall go before the Lord, to prepare his way, by giving the knowledge of salvation to his people, in the remission of their sins, through the tender compassion of our God, who has caused a light to spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death, to direct our feet into the way of peace.

Now the child grew, and acquired strength of mind, and continued in the deserts, until the time when he made himself known to Israel.

II. About that time Cesar Augustus issued an edict that all the inhabitants of the empire should be registered. (This first register* took effect when Cyrenius† was president of Syria.) When all went to be registered, every one to his own city, Joseph also went from Nazareth, a city of Galilee, to a city of David in Judea, called Bethlehem, (for he was of the house and lineage of David,) to be registered, with Mary his betrothed wife, who was pregnant. While they were there, the time came that she should be delivered. And she brought forth her first-born son, and swathed him, and laid him in a manger, because there was no room for them in the house allotted to strangers.

8. Now there were shepherds in the fields in that country, who tended their flock by turns through the night-watches. On a sudden a messenger of the Lord stood by them, and a divine glory encompassed them with light, and they were frightened exceedingly. But the messenger said to them, Fear not; for lo I bring you good tidings, which shall prove matter of great joy to all the people; because to day is born to you, in the city of David, a Saviour, who is the Lord Messiah. And by this you shall know him; you shall find a babe in swaddling bands, lying in the manger. Instantly the messenger was attended by a multitude of the heavenly host, who praised God, saying, 'Glory to God in the highest heaven, and peace upon the earth, and good will amongst men.'

And when the messengers returned to heaven, having left the shepherds, these said one to another, Let us go to Bethlehem, and see this which has happened, whereof the Lord has informed us. And hastening thither, they found Mary and Joseph with the babe who lay in the manger. When they saw this, they published what had been imparted to them concerning this child. And all who heard it wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself. And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeably to what had been declared to them.

On the eighth day, when the child was circumcised, they called him Jesus, the messenger having given him that name before his mother conceived him.

And when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appoints, to present him to the Lord (as it is written in the law of God, "*Every male, who is the first-born of his mother, is consecrated to the Lord:*") and to offer the sacrifice enjoined in the law, a pair of turtle doves, or two young pigeons.

Now there was at Jerusalem a man named Simeon, a just and a religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed to him, that he should not die until he had seen the Lord's Messiah. This man came guided by the Spirit, into the temple. And when the

* App. No. XIV. † In the Latin authors Quirinius. ‡ App. No. XVI

parents brought in the child Jesus, to do for him what the law required, he took him into his arms, and blessed God, and said, Now, Lord, thou dost in peace dismiss thy servant, according to thy word; for my eyes have seen the Saviour, whom thou hast provided in the sight of all the world, a luminary to enlighten the nations, and be the glory of Israel thy people. And Joseph, and the mother of Jesus, heard with admiration the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, 'This child is destined for the fall and the rise of many in Israel, and to serve as a mark for contradiction (yes, your own soul shall be pierced as with a javelin;) that the thoughts of many hearts may be disclosed.

There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven years with a husband, whom she married when a virgin; and being now a widow of about eighty-four years, departed not from the temple, but served God in prayer and fasting night and day; she also coming in at that instant, gave thanks to the Lord, and spoke concerning Jesus to all those in Jerusalem who expected deliverance.

After they had performed every thing required by the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.

SECTION III.

The Immersion.

41. NOW the parents of Jesus went yearly to Jerusalem at the feast of the passover. And when he was twelve years old, they having gone thither, according to the usage of the festival, and remained the customary time; being on their return, the child Jesus staid behind in Jerusalem, and neither Joseph nor his mother knew it. They supposing him to be in the company, went a day's journey, and then sought *him* among their relations and acquaintance; but not finding him, they returned to Jerusalem, seeking him. And after three days, they found him in the temple, sitting among the doctors, both hearing them, and asking them questions. And all who heard him were astonished; but they who saw him were amazed at his understanding and answers. And his mother said to him, Son, why have you treated us thus? Behold, your father and I have sought you with sorrow. He answered, Why did you seek me? Knew you not that I must be at my Father's? But they did not comprehend his answer.

And he returned with them to Nazareth, and was subject to them. And his mother treasured up all these things in her memory. And Jesus advanced in wisdom and stature, and in power with God and man.

III. Now in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch* of Galilee, Philip

*A Roman governor of the fourth part of a province.

his brother tetrarch of Perea, and the province of Trachonitis, and Lysanias tetrarch of Abilene; in the high priesthood of Annas* and Caiaphas, the word of God came, in the wilderness, to John the son of Zacharias. And he went through all the country along the Jordan, publishing the immersion of reformation for the remission of sins. As it is written in the book of the Prophet Isaiah, "*The voice of one proclaiming in the wilderness, Prepare a way for the Lord † make for him a straight passage. Let every valley be filled, every mountain and hill be levelled; let the crooked roads be made straight, and the rough ways smooth, that all flesh may see the Saviour [cut] of God.*" Then said he to the multitudes who flocked out to be immersed by him, Offspring of vipers, who has prompted you to flee from the impending vengeance? Produce then the proper fruits of reformation; and not say within yourselves, 'We have Abraham for our father;' for I assure you, that of these stones God can raise children to Abraham. And even now the axe lies at the root of the trees. Every tree, therefore, which produces not good fruit, is felled, and thrown in'to the fire.

Upon this the multitude asked him, What must we do then? He answered, Let him who has two coats impart to him who has none; and let him who has victuals do the same. There came also publicans to be immersed, who said, Rabbi, what must we do? He answered, Exact no more than what is appointed you. Soldiers likewise asked him, And what must we do? He answered, Injure no man, either by violence, or false accusation, and be content with your allowance.

15. As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John addressed them all, saying, I indeed immerse in water; but one mightier than I comes, whose shoe-latchet I am not worthy to untie; he will immerse you in the Holy Spirit and fire: his winnowing shovel is in his hand, and he will thoroughly cleanse his grain: he will gather the wheat into his granary, and consume the chaff in unquenchable fire. And with many other exhortations, he published the good tidings to the people.

But Herod the tetrarch having been reproved by him, on account of Herodias his brother's wife, and for all the crimes which Herod had committed, added this to the number, that he confined John in prison.

Now when John immersed all the people, Jesus was likewise immersed; and while he prayed, the heaven was opened, and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said, Thou art my beloved Son; in thee I delight. Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Janna, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Eshi, son of Naggai, son of Maath, son of Mattathias, son of Shimei, son of Joseph, son of Judah, son of Joanna, son of Reza,

* Called by Josephus, Ananus. † Jehovah. App. No. XVI.

son of Zerubbabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, son of Joses, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonan, son of Eliakim, son of Meleah, son of Mainan, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Amminadab, son of Ram, son of Hezron, son of Pharez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Salah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mehalaliel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.

IV. Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness, where he continued forty days, and was tempted by the devil. Having eaten nothing all that time, when it was ended, he was hungry: And the devil said to him, If you be God's Son, command this stone to become bread. Jesus answered him, saying, It is written, "*Man lives not by bread only, but by whatever God pleases.*" Then the devil having brought him to the top of a high mountain, showed him all the kingdoms of the earth in an instant, and said to him, All this power and glory I will give you; for it is delivered to me, and to whomsoever I will, I give it; if, therefore, you will worship me, it shall all be yours. Jesus answering, said, It is written, "*You shall worship the Lord* your God, and shall serve him only.*" Then he brought him to Jerusalem, and placing him on the battlement of the temple, said to him, If you be God's Son, throw yourself down hence; for it is written, "*He will give his messengers charge concerning you to keep you; and in their arms they shall uphold you, lest you dash your foot against a stone.*" Jesus answered, It is said, "*You shall not put the Lord† your God to the proof.*" When the devil had ended all the temptation, he departed from him for a time.

SECTION IV.

The Entrance on the Ministry.

14. THEN Jesus, by the impulse of the Spirit, returned to Galilee, and his renown spread throughout the whole country, and he taught in their synagogues with universal applause.

Being come to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Sabbath day, and stood up to read. And they put into his hands the book of the Prophet Isaiah, and having opened the book, he found the place where it was written, "*The Spirit of the Lord‡ is upon me, inasmuch* "as he has anointed me to publish glad tidings to the poor; he has

*Jehovah. †Jehovah. ‡Jehovah.

'commissioned me to heal the broken-hearted, to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed, to proclaim the year of acceptance with the Lord.'" And having closed the book, and returned it to the servant, he sat down. And the eyes of all in the synagogue were fixed upon him. And he began with saying to them, This very day the scripture which you have just now heard is fulfilled. And all extolled him; but being astonished at the words full of grace which he uttered, they said, Is not this Joseph's son? He said to them, You will doubtless apply to me this proverb, 'Physician, cure yourself.' Do as great things here in your own country, as we hear you have done in Capernaum. But in fact, added he, no prophet was ever well received in his own country. I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and a half, so that there was great famine throughout all the land: yet to none of them was Elijah sent, but to a widow in Sarepta of Sidonia. There were likewise many lepers in Israel in the days of Elisha the Prophet: and Naaman the Syrian was cleansed, but none of those. On hearing this, the whole synagogue were enraged, and breaking up, drove him out of the city, and brought him to the brow of the mountain whereon their city was built, that they might throw him down headlong. But he passing through the midst of them, went away.

31. Then he came to Capernaum, a city of Galilee, and taught them on the Sabbath. And they were astonished at his manner of teaching: for he spoke with authority.

Now there was in the synagogue a man possessed by the spirit of an unclean demon, who roared out, saying, Ah! Jesus of Nazareth, what have you to do with us? Are you come to destroy us? I know who you are, the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him. Whereupon the demon, having thrown him down in the middle of the assembly, came out without harming him. And they were all in amazement, and said one to another, What means this, that with authority and power he commands the unclean spirits, and they come out? Thenceforth his fame was blazed in every corner of the country.

When he was gone out of the synagogue, he entered the house of Simon, whose wife's mother had a violent fever, and they entreated him on her behalf. Jesus standing near her, rebuked the fever, and it left her, and she instantly arose and served them.

After sunset, all they who had any sick, of whatever kind of disease, brought them to him; and he, laying his hands on every one, cured them. Demons also came out of many, crying out, You are *the Messiah*, the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Messiah. When it was day, he retired into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; but he said to them, I must publish the good tidings of the Reign of God in other cities also, because for

*Jehovah. †In the Old Testament, Zarephath.

this purpose I am sent. Accordingly he made this publication in the synagogues of Galilee.

V. One time, as he stood by the lake of Gennezareth,* the multitude pressing upon him to hear the word of God, he saw two barks aground near the edge, but the fishermen were on shore washing their nets. Having gone aboard one of them, which was Simon's, he desired him to put off a little from the land. Then he set down, and taught the people out of the bark.

When he had done speaking, he said to Simon, Launch out into deep water, and let down your nets for a draught. Simon answered, Master, we have toiled all night, and have caught nothing; nevertheless, at your word, I will let down the net. Having done this, they inclosed such a multitude of fishes, that the net began to break. And they beckoned to their companions in the other bark to come and help them. And they came and loaded both the barks, so that they were *near* sinking. When Simon Peter saw this, he threw himself at Jesus' knees, crying, Depart from me, Lord, for I am a sinful man. For the draught of fishes which they had taken had filled him and all his companions with terror, particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said to Simon, Fear not, henceforth you shall catch men. And having brought their barks to land, they forsook all and followed him.

12. When he was in one of the neighboring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying, Master, if you will, you can cleanse me. Jesus stretching out his hand, and touching him, said, I will; be you cleansed. That instant his leprosy departed from him. And he commanded him to tell nobody. But go, [said he,] show yourself to the priest, and present the offering appointed by Moses, for notifying to the people that you are cleansed. Yet so much the more was Jesus every where talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.

One day, as he was teaching, and Pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by; the power of the Lord was exerted in the cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavored to bring him in, and place him before Jesus; but finding it impracticable by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed in the midst before him. Jesus perceiving their faith, said *to him*, Man, your sins are forgiven you. On which the Scribes and the Pharisees reasoned thus, 'Who is this that speaks blasphemies? Can any one forgive sins except God?' Jesus knowing their thoughts, addressed himself to them, and said, What are you reasoning in your hearts? Which is easier, to say, 'Your sins are forgiven you;' or to say [with effect] 'Arise and walk?' But, that you may know that the Son of Man has

* *In the Old Testament, Chinnereth.*

power on the earth to forgive sins, Arise (said he to the palsied man,) take up your bed, and return to your house. That instant he rose in their presence, took up his bed, and returned home, glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying, We have seen incredible things to-day.

After this he went out, and observing a publican named Levi sitting at the toll-office, said to him, Follow me. And he arose, left all, and followed him. And Levi made him a great entertainment in his own house, where there was a great company of publicans and others at table with them. But the Scribes and the Pharisees of the place murmured, saying to his disciples, Why do you eat and drink with publicans and sinners? Jesus answering, said to them, It is not the healthy, but the sick, who need a physician. I am come to call, not the righteous, but sinners, to reformation.

Then they asked him, How is it that the disciples of John, and likewise those of the Pharisees, frequently fast and pray, but yours eat and drink? He answered, Would you have the bride-men fast, while the bridegroom is with them? But the days will come wherein the bridegroom shall be taken from them: in those days they will fast. He added this similitude, Nobody mends an old mantle with new cloth; otherwise the new will rend the old; besides, the old and new will never suit each other. Nobody puts new wine into old leather bottles; otherwise the new wine will burst the bottles, and thus the wine will be spilled, and the bottles rendered useless. But if new wine be put into new bottles, both will be preserved. Besides, a man, after drinking old wine, calls not immediately for new; for he says, 'The old is better.'

VI. On the Sabbath called "second prime," as Jesus was passing through the corn fields, his disciples plucked the ears of corn, and rubbed them in their hands, and eat them. And some Pharisees said to them, Why do you that which it is not lawful, on the Sabbath, to do? Jesus replying, said to them, Did you never read what David and his attendants did, when they were hungry; how he entered the mansion of God, and took and eat the loaves of the presence, and gave also of this bread to his attendants; though it cannot be eaten lawfully by any but the priests? He added, The Son of Man is master even of the Sabbath.

It happened also, on another Sabbath, that he went into the synagogue, and taught; and a man was there, whose right hand was blasted. Now the Scribes and the Pharisees watched to see whether he would heal on the Sabbath, that they might find matter for accusing him. But he knowing their thoughts, said to the man whose hand was blasted, Arise, and stand in the middle. And he arose and stood. Then Jesus said to them, I would ask you, What is it lawful to do on the Sabbath? Good or ill? To save or to destroy? And looking around on them all, he said to the man, stretch out your hand; and in doing this, his hand was rendered

sound like the other. But they were filled with madness, and consulted together what they should do to Jesus.

SECTION V.

The Nomination of Apostles.

IN those days Jesus retired to a mountain to pray, and spent the whole night in an oratory.* When it was day, he called to him his disciples; and of them he chose twelve, whom he named Apostles. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James son of Alphaeus, and Simon called the Zealous, Judas brother of James, and Judas Iscariot, who proved a traitor.

Afterward, Jesus coming down with them, stopped in a plain, whither a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and to be healed of their diseases. Those also who were infested with unclean spirits, came and were cured. And every one strove to touch him, because a virtue came from him, which healed them all.

27. Then lifting his eyes on his disciples, he said, Happy you poor, for the kingdom of God is yours! Happy you that hunger now, for you shall be satisfied! Happy you that weep now, for you shall laugh! Happy shall you be when men shall hate you, and separate you from their society; yes, reproach and defame you, on account of the Son of Man! Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did their fathers treat the Prophets. But wo to you rich; for you have received your comforts! Wo to you that are full; for you shall hunger! Wo to you who laugh now, for you shall mourn and weep! Wo to you, when men shall speak well of you; for so did their fathers of the false prophets.

But I charge you, my hearers, love your enemies, do good to them who hate you, bless them who curse you, and pray for them who traduce you. To him who smites you on one cheek, present the other; and from him who takes your mantle, withhold not your coat. Give to every one who asks you; and from him who takes away your goods, do not demand them back. And as you would that men should do to you, do you likewise to them. For if you love those [only] who love you, what thanks are you entitled to, since even sinners love those who love them? And if you do good to those [only] who do good to you, what thanks are you entitled to, since even sinners do the same? And if you lend to those [only] from whom you hope to receive, what thanks are you entitled to, since even sinners lend to sinners, that they may receive as much in return? But love your enemies, do good and lend, nowise despairing; and your reward shall be great; and you shall be sons of the Most High; for he is kind to the ungrateful and malignant. Be therefore merciful, as your Father is merciful.

* *Appendix, No. XVIII.*

Judge not, and you shall not be judged; condemn not, and you shall not be condemned; release, and you shall be released; give, and you shall get: good measure, pressed and shaken, and heaped, shall be poured into your lap; for with the measure wherewith you give to others, you yourselves shall receive.

He used also this comparison: Can the blind guide the blind? Will not both fall into a ditch? The disciple is not above his teacher; but every finished disciple shall be as his teacher. And why do you observe the mote in your brother's eye; but perceive not the thorn* in your own eye? Or how can you say to your brother, 'Brother, let me take out the mote which is in your eye,' not considering that there is a thorn in your own eye? Hypocrite, first take the thorn out of your own eye: then you will see to take out the mote which is in your brother's eye. That is not a good tree which yields bad fruit; nor is that a bad tree which yields good fruit. For every tree is known by its own fruit. Figs are not gathered off thorns; nor grapes off a bramble-bush. The good man, out of the good treasure of his heart, brings that which is good: the bad man, out of the bad treasure of his heart, brings that which is bad; for it is out of the fulness of his heart that his mouth speaks.

But why do you, in addressing me, cry, Master, Master, and obey not what I command? Whoever comes to me, and hears my precepts, and practises them, I will show you whom he resembles: he resembles a man who built a house, and digging deep, laid the foundation upon the rock: and when an inundation came, the torrent broke upon that house, but could not shake it; for it was founded upon the rock. But he who hears, and does not practise, resembles a man who, without laying a foundation, built a house upon the earth; which, when the torrent broke against it, fell, and became a great pile of ruins.†

VII. When he had finished his discourse in the audience of the people, he entered Capernaum. And a centurion's servant, who was dear to his master, was sick, and in danger of dying. And the centurion having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his servant. When they came to Jesus, they earnestly besought him, saying, He is worthy of this favor; for he loves our nation; and it was he who built our synagogue. Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him to say, Master, trouble not yourself; for I have not deserved that you should come under my roof; wherefore neither thought I myself fit to come into your presence: say but the word, and my servant will be healed. For even I, who am under the authority of others, having soldiers under me, say to one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it. Jesus hearing these things, admired him, and turning, said to the multitude which followed, I assure you I have not found so great faith, even in Israel. And they who had been

*Appendix, No. XIX. †App. No. XX.

sent having returned to the house, found the servant well who had been sick.

The day following, he went into a city called Nain, accompanied by his disciples and a great crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the citizens were with her. When the Lord saw her, he had pity upon her, and said to her, Weep not. Then he advanced, and touched the bier (the bearers stopping) and said, Young man, arise, I command you. Then he who had been dead, sat up, and began to speak, and Jesus delivered him to his mother. And all present were struck with awe, and glorified God, saying, A great Prophet has arisen among us; and, God has visited his people. And this report concerning him spread throughout Judea and all the neighboring country.

Now John's disciples having informed their master of all these things, he called two of them, whom he sent to Jesus to ask him, Are you He who comes, or must we expect another? Being come to him, they said, John the Immerser has sent us to ask you, Are you He who comes, or must we expect another? At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight to many who were blind. And he returned this answer, Go, and report to John what you have seen and heard: the blind are made to see, the lame to walk, the deaf to hear; the leprous are cleansed, the dead are raised, glad tidings is brought to the poor. And happy is he to whom I shall not prove a stumbling block.

24. When John's messengers were departed, Jesus said to the multitude concerning John, What went you out into the wilderness to behold? a reed shaken by the wind? But what went you out to see? a man effeminately dressed? It is in royal palaces [not in deserts] that they who wear splendid apparel, and live in luxury, are found. What then did you go to see? a prophet? Yes, I tell you, and something superior to a prophet. For this is he, concerning whom it is written, "*Behold I send my messenger before you, who shall prepare your way.*" For I declare to you, among those who are born of women, there is not a greater prophet than John the Immerser; yet the least in the Reign of God shall be greater than he. All the people, even the publicans, who heard John, have, by receiving immersion from him, honored God; whereas the Pharisees and the lawyers, in not being immersed by him, have rejected the counsel of God with regard to themselves.

To what shall I compare the men of this generation? Whom are they like? They are like children in the market-place, of whom their companions complain and say, 'We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not wept.' For John the Immerser is come abstaining from bread and wine, and you say, 'He has a demon.' The Son of Man is come using both, and you say, 'He is a lover of banquets and wine, an associate of publicans and sinners.' But wisdom is justified by all her children.

SECTION VI.

Signal Miracles and Instructions.

NOW one of the Pharisees asked Jesus to eat with him: and he went into the Pharisee's house, and placed himself at table. And behold a woman in the city who was a sinner, knowing that he eat at the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the balsam. The Pharisee who had invited him, observing this, said within himself, 'If this man were a prophet, he would have known who this woman is that touches him, and of what character: for she is a sinner.' Then Jesus said to him, Simon, I have something to say to you. He answered, Say it, Rabbi. A certain creditor had two debtors; one owed five hundred denarii,* the other fifty.† But not having wherewith to pay, he freely forgave them both. Say then, which of them will love him most? Simon answered, I suppose he to whom he forgave most. Jesus replied, You have judged rightly. Then turning to the woman, he said to Simon, You see this woman: when I came into your house, you gave me no water for my feet, but she has washed my feet with tears, and wiped them with the hairs of her head. You gave me no kiss; but she, since she entered, has not ceased kissing my feet. You did not anoint my head with oil, but she has anointed my feet with balsam. Wherefore, I tell you, her sins, which are many, are forgiven; therefore her love is great. But he to whom little is forgiven, has little love. Then he said to her, Your sins are forgiven. Those who were at table with him said within themselves, 'Who is this that even forgives sins?' But he said to the woman, Your faith has saved you, go in peace.

VIII Afterwards he travelled through cities and villages, proclaiming the joyful tidings of the Reign of God, being attended by the twelve, and by certain women who had been delivered from evil spirits and distempers. Mary called Magdalene, out of whom went seven demons, Joanna wife of Chuza, Herod's steward, Susanna, and several others who assisted him with their property.

Now when a great multitude was assembled, and the people were flocking to him out of the cities, he spoke by a parable. The sower went out to sow his grain: and in sowing, part fell by the way-side, and was crushed under foot, or picked up by the birds; part fell upon a rock, and when it was sprung up, withered away for want of moisture; part also fell among thorns, and the thorns grew up and choked it; and part fell into good soil, and sprung up, and yielded increase a hundred fold. Having said this, he cried, He that has ears to hear, let him hear.

* Sixty-two dollars, forty cents. † Six dollars, twenty-four cents.

And his disciples asked him, saying, What means this parable? He answered, It is your privilege to know the secrets of the Reign of God, which to others are couched in parables; that, though they look, they may not perceive; though they hear, they may not understand.

Now this is the meaning of the parable. The seed is the word of God. By the way-side are meant those hearers out of whose hearts the devil coming takes away the word, lest they should believe and be saved. By the rock are meant those who, when they hear, receive the word with joy, yet not having it rooted in them, are but temporary believers; for in the time of trial they fall off. By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle the word, so that it brings no fruit to maturity. But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.

A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand, that they who enter may see the light. For there is no secret which shall not be discovered; nor any thing concealed which shall not be known and become public. Take heed, therefore, how you hear; for to him who has, more shall be given; but from him who has not, shall be taken even that which he seems to have.

19. Then his mother and brothers came to speak with him, but could not get near him for the crowd. And it was told him by some persons, Your mother and your brothers are without, desiring to see you. But he answering, said to them, My mother and my brothers are those who hear the word of God, and obey it.

One day Jesus having gone into a bark with his disciples, said to them, Let us cross the lake. Accordingly they set sail. But while they sailed, he fell asleep, and there blew such a storm upon the lake as filled the bark with water, and endangered their lives. And they came to him, and awakened him, saying, Master, Master, we perish! Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. And Jesus said to them, Where is your faith? But they said one to another with fear and admiration, Who is this that commands even the winds and the water, and they obey him? And they arrived at the country of the Gadarenes which is opposite to Galilee.

Being come ashore, a man of the city met him who had been long possessed by demons, and who wore no clothes, and had no habitation but the sepulchres. When he saw Jesus, he roared out, and threw himself at his feet, crying, What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me. (For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, insomuch that, when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.) Then Jesus asked him, saying, What is your name? He answered, Legion, because many demons had entered into him. And they entreated him that he

would not command them to go into the deep, but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter into the swine. And he permitted them. Then the demons, having quitted the man, entered into the swine; and the herd rushed down a precipice into the lake, and were drowned. The herdsmen seeing this, fled, and spread the news through the city and villages. And the inhabitants flocked out to see what had happened. *Bring* come to Jesus, and finding the man, of whom the demons were dispossessed, sitting at the feet of Jesus, clothed, and in his right mind, they were afraid. But having been informed by the spectators, in what manner the demoniac had been delivered, all the people of the country of the Gadarenes entreated him to leave them; for they were struck with terror. Accordingly he re-entered the bark and returned. Now the man out of whom the demons were gone, entreated his permission to attend him. But Jesus dismissed him, saying, Return home and relate what great things God has done for you. Then he departed and published through all the city what great things Jesus had done for him. Jesus, at his return, was welcomed by the crowd, who were all waiting for him.

41. Meantime came a man named Jairus, a ruler of the synagogue, who, throwing himself at the feet of Jesus, besought him to come into his house: for he had an only daughter, about twelve years old, who was dying.

As Jesus went along, the people crowded him; and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of whom could cure her, coming behind touched the tuft of his mantle; upon which her issue was stopped. Then Jesus said, Who touched me? When every body denied, Peter, and those with him, answered, Master, the multitude throng and press you, and do you say, 'Who touched me?' Jesus replied, Somebody has touched me; for I am sensible that my power was just now exerted. Then the woman perceiving that she was discovered, came trembling; and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed: and he said to her, Daughter, take courage, your faith has cured you; go in peace.

While he was yet speaking, one came from the house of the director of the synagogue, who said, Your daughter is dead; trouble not the Teacher. Jesus hearing this, said to Jairus, Fear not; only believe, and she shall be well. Being come to the house, he allowed nobody to enter with him, except Peter and John and James, and the maiden's father and mother. And all wept, and lamented her. But he said, Weep not; she is not dead, but asleep. And they derided him, knowing that she was dead. But he, having made them all retire, took her by the hand, and called, saying, Maiden, arise. And her spirit returned, and she arose immediately, and he commanded to give her food. And her parents were astonished, but he charged them not to mention to any body what had happened.

IX. Jesus having convened the twelve, gave them power and authority over all the demons, and to cure diseases, and commissioned them to proclaim the Reign of God, and to heal the sick. And he said to them, Provide nothing for your journey; nor staves, nor bag, nor bread, nor silver, nor two coats a-piece; and continue in whatever house you are received into, until you leave the place. And wheresoever they will not receive you, shake even the dust off your feet as a protestation against them. They accordingly departed, and travelled through the villages, publishing the good tidings, and performing cures every where.

Now Herod the tetrarch having heard of all that Jesus had done, was perplexed, because some said, John is risen from the dead; some Elijah has appeared; and others, One of the ancient Prophets is risen again. And Herod said, John I beheaded; but who is this of whom I hear such things? And he was desirous to see him.

Now the Apostles being returned, reported to Jesus all that they had done: and he, taking them with him, retired privately to a desert belonging to the city of Bethsaida. When the multitude knew it, they followed him; and he receiving them, spoke to them concerning the Reign of God, and healed those who had need of healing.

12. When the day began to decline, the twelve accosting him, said, Dismiss the people, that they may go to the nearest towns and villages, and provide themselves in lodging and food; for we are here in a desert. He answered, Supply them yourselves with food. They replied, We have only five loaves and two fishes; unless we go and buy victuals for all this people. For they were about five thousand men. Then he said to his disciples, Make them lie down in parties, fifty in a party. And they did so, making them all lie down. Then he took the five loaves and the two fishes; and looking up to heaven, he blessed and broke them, and gave them to his disciples to set before the multitude. When all had eat, and were satisfied, they took up twelve baskets full of fragments.

SECTION VII.

The Transfiguration.

AFTERWARDS, Jesus, having withdrawn from the multitude to pray apart with his disciples, asked them, saying, Who do people say that I am? They answered, John the Immerser; others say, Elijah; and others, that one of the ancient Prophets is risen again. He said to them, But who do you say that I am? Peter answered, The Messiah of God. Then having strictly charged them, he prohibited them from telling this to any body, adding, The Son of Man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and rise again the third day.

Then he said to all the people, If any man will come under my guidance, let him renounce himself, and take his cross daily, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall save it. What will it

profit a man to gain the whole world, with the forfeit or ruin of himself? For whosoever shall be ashamed of me and of my words, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of the Father, and of the holy messengers. I certify you, that there are some standing here, who shall not taste death until they see the Reign of God.

About eight days after this discourse, he took with him Peter and John, and James, and went up on a mountain to pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness. And behold two men of a glorious aspect, Moses and Elijah, conversed with him, and spoke of the departure which he was to accomplish at Jerusalem. Now Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men who stood with him. As these were removing from Jesus, Peter said to him, not knowing what he said, Master, it is good for us to stay here: let us, then, make three booths,* one for you, one for Moses, and one for Elijah. While he was speaking, a cloud came and covered them; and the disciples feared when those men entered the cloud. From the cloud a voice came, which said, This is my beloved Son. Hear him. While the voice was uttered, Jesus was found alone. And thus they kept secret, telling nobody, in those days, any thing of what they had seen.

28. The next day, when they were come down from the mountain, a great multitude met him. And one of the crowd cried out, saying, Rabbi, I beseech you, take pity on my son; for he is my only child. And lo a spirit seizes him, making him instantly cry out, and fall into convulsions, so that he foams; and after he is much bruised, hardly leaves him. And I besought your disciples to expel the demon; but they were not able. Then Jesus answering, said, O incredulous and perverse generation! how long shall I be with you, and suffer you? Bring your son hither. And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit, and having cured the child, delivered him to his father. And they were all amazed at the great power of God.

While all were admiring every thing which Jesus did, he said to his disciples, Mark diligently these words. The Son of Man is to be delivered into the hands of men. But they understood not this language; it was veiled to them, that they might not apprehend it; and they were afraid to ask him concerning it.

And there arose a debate among them which of them should be the greatest. But Jesus, who perceived the thought of their heart, took a child, and placing him near himself, said to them, Whosoever shall receive this child for my sake, receives me; and whosoever shall receive me, receives him who sent me: for he who is least amongst you all shall be greatest.

Then John said, Master, we saw one expelling demons in your name, and we forbade him, because he consorts not with us. Jesus answered, Forbid not such, for whoever is not against us, is for us.

*Tents.

Now as the time of his removal approached, he set resolutely for Jerusalem, and sent messengers before, who went into a village of the Samaritans to make preparation for him. But they would not admit him, because they perceived he was going to Jerusalem. His disciples, James and John, observing this, said, Master, shall we call down fire from heaven to consume them, as Elijah did? But he turned and rebuked them, saying, You know not of what spirit you are; *for the Son of Man is come, not to destroy men, but to save them.* Then they went to another village.

As they were on the way, one said to him, Master, I will follow you whithersoever you go. Jesus answered, The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man has not where to repose his head.

He said to another, Follow me. He answered, Sir, permit me first to go and bury my father. Jesus replied, Let the dead bury their dead, but go you and publish the Reign of God.

Another likewise said, I will follow you, sir, but first permit me to take leave of my family. Jesus answered, No man who, having put his hand to the plough, looks behind him, is fit for the kingdom of God.

X. Afterwards the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he intended to go. And he said to them, The harvest is plentiful, but the reapers are few: pray therefore, the Lord of the harvest, that he would send laborers to reap it. Go then; behold I send you forth as lambs amongst wolves. Carry no purse, nor bag, nor shoes, and salute no person by the way. Whatever house you enter, say, first, 'Peace be to this house.' And if a son of peace be there, your peace shall rest upon him; if not, it shall return upon yourselves. But remain in the same house, eating and drinking such things as it affords; for the workman is worthy of his wages: go not from house to house. And whatever city you enter, if they receive you, eat such things as are set before you; cure the sick, and say to them, 'The Reign of God comes upon you.' But whatever city you enter, if they do not receive you, go out into the streets, and say, 'The very dirt of your streets, which cleaves to us, we wipe off against you; know, however, that the Reign of God comes upon you.' I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

13. Wo to thee Chorazin! wo to thee Bethsaida! for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago, sitting in sackcloth and ashes. Wherefore the condition of Tyre and Sidon shall be more tolerable in the judgment than yours. And thou Capernaum, which hast been exalted to heaven, shall be thrown down to hades.* He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects him who sent me.

And the seventy returned with joy, saying, Master, even the demons are subject to us, through your name. He said to them, I

*Appendix, No. XXI.

beheld Satan fall like lightning from heaven. Lo, I empower you to tread on serpents and scorpions, and all the might of the enemy, and nothing shall hurt you. Nevertheless, rejoice not in this, that the spirits are subject to you; but rejoice that your names are enrolled in heaven. At that time Jesus was joyful in spirit, and said, I adore thee, O Father, Lord of heaven and earth, because having hidden these things from sages and the learned, thou hast revealed them to babes. Yes, Father, because such is thy pleasure. My Father has imparted every thing to me: and none knows who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son will reveal him. Then turning, he said apart to his disciples, Blessed are the eyes which see what you see. For I assure you, that many prophets and kings have wished to see the things which you see, but have not seen them, and to hear the things which you hear, but have not heard them.

Then a lawyer stood up, and said, trying him, Rabbi, what must I do to obtain eternal life? Jesus said to him, What does the law prescribe? What do you read there? He answered *"You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself."* Jesus replied, You have answered right. Do this, and you shall live.

29. But he, desirous to appear blameless, said to Jesus. Who is my neighbor? Jesus said in return, A man of Jerusalem, travelling to Jericho, fell among robbers, who having stripped and wounded him, went away, leaving him half dead. A priest accidentally going that way, and seeing him, passed by on the farther side. Likewise a Levite on the road, when he came near the place and saw him, passed by on the farther side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion, and went up to him, and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. On the morrow, when he was going away, he took out two denarii,† and giving to the host, said, 'Take care of this man, and whatever you spend more, when I return I will repay you.' Now which of these three, think you, was neighbor to him who fell among the robbers? The lawyer answered, He who took pity upon him. Then said Jesus, Go you, and do in like manner.

And as he travelled, he went into a village‡ where a woman named Martha entertained him at her house. She had a sister called Mary, who sat at the feet of Jesus, listening to his discourse: but Martha, who was much cumbered about serving, came to him and said, Master, do you not care that my sister leaves me to serve alone? Bid her, therefore, assist me. Jesus answering, said to her, Martha, Martha, you are anxious, and trouble yourself about many things. One thing only is necessary. And Mary has chosen the good part which shall not be taken from her.

*Jehovah. †About 25 cents. ‡To wit, Bethany.

SECTION VIII.

The Character of the Pharisees.

XI. IT happened that Jesus was praying in a certain place; and when he had done, one of his disciples said to him. Master, teach us to pray, as John also taught his disciples. He answered, When you pray, say;—*Our Father, who art in heaven, thy name be hallowed; thy Reign come; thy will be done upon the earth, as it is in heaven: give us each day our daily bread; and forgive us our sins, for even we forgive all who offend us; and abandon us not to temptation, but preserve us from evil.*

Moreover, he said to them, Should one of you have a friend, and go to him at midnight, and say, 'Friend, lend me three loaves; for a friend of mine is come off his road to see me, and I have nothing to set before him;' and he from within should answer, 'Do not disturb me; the door is now locked; I and my children are in bed; I cannot rise to give you.' I tell you, *if the other continue knocking*, though he will not rise and supply him, because he is his friend; he will, because of his importunity, get up, and give him as many as he wants. I likewise tell you, Ask, and you shall obtain; seek, and you shall find; knock, and the door shall be opened to you: for whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door is opened. What father amongst you would give his son a stone, when he asks bread; or when he asks a fish, would, instead of a fish, give him a serpent; or when he asks an egg, would give him a scorpion? If you, therefore, bad as you are, can give good things to your children; how much more will your Father give from heaven the Holy Spirit to them that ask him?

14. One time he was expelling a demon which caused dumbness; and when the demon was gone out, the dumb spoke, and the people wondered. Some, however, said, He expels demons by Beelzebub the prince of the demons. Others, to try him, asked of him a sign in the sky. But he knowing their thoughts, said to them, By intestine broils any kingdom may be desolated, one family falling after another. Now, if there be intestine broils in the kingdom of Satan; how can that kingdom subsist? for you say that I expel demons by Beelzebub. Moreover, if I by Beelzebub expel demons, by whom do your sons expel them? Wherefore they shall be your judges. But if I by the finger of God expel demons, the Reign of God has overtaken you. When the strong one armed guards his palace, his effects are secure. But, if he who is stronger, shall attack and overcome him, he will strip him of his armor on which he relied, and dispose of his spoils. He who is not for me, is against me; and he who gathers not with me, scatters.

The unclean spirit, when he is gone out of a man, wanders over parched deserts, in search of a resting place. But not finding any, he says, 'I will return to my house whence I came.' Being come, he finds it swept and furnished. Whereupon he goes, and brings seven other spirits more wicked than himself; and having entered, they dwell there, and the last state of that man becomes worse than the first.

While he was saying these things, a woman raising her voice, cried to him from amid the crowd, Happy the womb which bore you, and the breasts which suckled you. Say, rather, replied he, Happy they who hear the word of God and obey it.

When the people crowded together, he said, This is an evil generation. They demand a sign; but no sign shall be given them, save the sign of the *Prophet* Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. The queen of the south* country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold, here is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they reformed when warned by Jonah; and behold here is something greater than Jonah.

A lamp is lighted, not to be concealed, or put under a corn-measure, but on a stand, that they who enter may have light. The lamp of the body is the eye: when, therefore, your eye is sound, the whole body is enlightened; but when your eye is distempered, your body is in darkness. Take heed, then, lest the light which is in you be darkness. If your whole body, therefore, be enlightened, having no part dark, the whole will be so enlightened, as when a lamp lights you by its flame.

37. While he was speaking, a Pharisee asked him to dine with him. And he went and placed himself at table. But the Pharisee was surprised to observe that he used no washing before dinner. Then the Lord said to him, As for you Pharisees, you cleanse the outside of your cups and dishes, while you yourselves are inwardly full of rapacity and malevolence. Unthinking men! did not he who made the outside, make the inside also? Only give in alms what you have, and all things shall be clean to you.

Wo to you, Pharisees, because you pay the tithe of mint and rue, and every kind of herb, and neglect justice and the love of God. These things you ought to have practised, and not to have omitted these.

Wo to you, *Scribes and Pharisees, hypocrites*, because you are like concealed graves, over which people walk without knowing it.

Here one of the lawyers interposing, said, By speaking thus, Rabbi, you reproach us also. He answered, Wo to you, lawyers, also, because you lade men with intolerable burdens, burdens which you yourselves will not so much as touch with one of your fingers.

Wo to you, because you build the monuments of the Prophets, whom your fathers killed. Surely you are both vouchers and accessories to the deeds of your fathers; for they killed them, and you build their monuments.

Wherefore, thus says the wisdom of God, 'I will send them *Prophets and Apostles*; some of them they will kill, others they

* In the Old Testament, Sheba.

'will banish; insomuch that the blood of all the Prophets which has been shed since the formation of the world, shall be required of this generation, from the blood of Abel to the blood of Zechariah, who fell between the altar and the house of God.' Yes, I assure you, all shall be required of this generation.

Wo to you, lawyers, because you have carried off the key of knowledge; you have not entered yourselves, and those who were entering, you hindered.

While he spoke these things, the Scribes and the Pharisees began vehemently to press him with questions on many points; laying snares for him, in order to draw from his own mouth matter of accusation against him.

XII Meantime, while the crowd in myriads flocked about him, insomuch that they trod one upon another, he said, addressing himself to his disciples, Above all things, beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be detected; nothing secret that shall not be known. What you have spoken in the dark, shall be reported in the light; and what you have whispered in the closet, shall be proclaimed from the house-top. But I charge you, my friends, fear not them who kill the body, and after that can do no more: but I will show you whom you ought to fear; fear him who, after he has killed, has power to cast into hell. I repeat it to you, fear him. Are not five sparrows sold for two pence? Yet not one of them is forgotten by God: yes, the very hairs of your head are all numbered: fear not, therefore; you are much more valuable than sparrows. Moreover, I say to you, whoever shall acknowledge me before men, him the Son of Man will acknowledge before the messengers of God; but whoever denies me before men, shall be disowned before the messengers of God. And whoso shall inveigh against the Son of Man, may obtain remission; but to him who detracts from the Holy Spirit, there is no remission.† And when you are brought before synagogues, and magistrates, and rulers, be not solicitous how or what you shall answer, or what you shall say: for the Holy Spirit will teach you in that moment what ought to be said.

13. Then one said to him out of the crowd, Rabbi, order my brother to divide the inheritance with me. He answered, Man, who constituted me your judge or arbiter? And he said to them, Be upon your guard against covetousness; for in whatever affluence a man be, his life depends not on his possessions.

He also used this example, A certain rich man had lands which brought forth plentifully. And he reasoned thus within himself, What shall I do; for I have not where to store up my crop?—I will do this, added he, I will pull down my storehouses, and build larger, and there I will store up all my produce and my goods.‡ And I will say to my soul, 'Soul, you have plenty of goods laid up for many years; take your ease, eat, drink, enjoy yourself.' But God said to him, 'Fool! this very night your soul is required of you. Whose, then, shall those things be which you have provided?' So

* Two and a half cents. † Appendix No. XXII. ‡ App. No. XXIII.

it fares with him who amasses treasure for himself, but is not rich towards God.

Then he said to his disciples, For this reason I charge you, be not anxious about your life, what you shall eat; nor about your body, what you shall wear. Life is a greater gift than food, and the body than raiment. Consider the ravens; they neither sow nor reap; have neither cellar nor barn; but God feeds them. How much more valuable are you than the fowls? Besides, which of you can, by his anxiety, prolong his life one hour? If, therefore, you cannot thus effect even the smallest thing, why are you anxious about the rest? Consider the lilies. How do they grow? They toil not; they spin not; yet I affirm, that even Solomon, in all his glory, was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow is cast into the oven; how much more will he array you, O you distrustful? Do not ask, therefore, what you shall eat, or what you shall drink; live not in anxious suspense. For all these things the Pagans seek; whereas your Father knows that you need them. But seek you the kingdom of God, and all these things shall be superadded to you. Fear not, my little flock, for it has pleased your Father to give you the kingdom. Sell your goods and give alms; provide yourselves purses which wear not out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms. For where your treasure is, your heart will likewise be.

35. Let your loins be girt, and your lamps burning; and yourselves like those who wait their master's return from the wedding; that when he comes and knocks, they may immediately let him in. Happy those servants whom their master, at his return, shall find watching. Indeed I say to you, that he will gird himself, and having placed them at table, will attend and serve them. And whether he come in the second watch, or in the third; if he find things thus, happy are those servants. You are certain, that if the master of the house knew at what hour the thief would come, he would watch, and not allow him to break into his house. Be you then always prepared; because the Son of Man will come at an hour when you are not expecting him.

Then Peter said to him, Master, is this comparison directed to us alone, or to all present? The Lord said, Who now is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn? Happy that servant, if his master, at his arrival, shall find him so employed. I tell you truly, he will entrust him with the management of all his estate. But as to the servant who shall say within himself, 'My master delays his return,' and shall beat the men-servants and the maids, and shall feast and carouse, and be drunken; the master of that servant will come on a day when he is not expecting him, and at an hour he is not apprised of, and having discarded him, will assign him his portion with the faithless. And that servant who knew his master's will, yet did not make himself ready, nor execute his orders, shall receive many stripes; whereas he who knew it not, but did things deserving chastisement, shall receive few: for much will be re-

quired of every one to whom much is given; and the more a man is entrusted with, the more will be exacted from him.

I came to throw fire upon the earth; and what would I but that it were kindled? I have an immersion to undergo; and how am I pained till it be accomplished? Do you imagine that I am come to give peace to the earth? I tell you, No; but division. For hereafter five in one family will be divided; three against two, and two against three; father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

He said also to the people, When you see a cloud rising in the west, you say, 'It will rain immediately,' and so it happens; and when the south wind blows, you say, 'It will be hot,' and it happens accordingly. Hypocrites, you can judge of what appears in the sky, and on the earth; how is it that you cannot judge of the present time? and why do you not even of yourselves discern what is just?

When you go with your creditor to the magistrate, endeavor on the road to satisfy him, lest he drag you before the judge, and the judge consign you to the serjeant, and the serjeant commit you to prison: I assure you, you will not be released, until you have paid the last mite.

SECTION IX.

The Nature of the Kingdom.

XIII. THERE were then present some who informed Jesus of the Galileans whose blood Pilate had mingled with that of their sacrifices. Jesus answering, said to them, Do you think that these Galileans were the greatest sinners in all Galilee, because they suffered such usage? I tell you, No; but unless you reform, you shall all likewise perish: or those eighteen whom the tower of Siloam fell upon, and slew; do you think that they were the greatest profligates in all Jerusalem? I tell you, No: but unless you reform, you also shall all perish.

6. He also spoke this parable. A man had a fig-tree planted in his vineyard, and came seeking fruit on it, but found none. Then he said to the vine-dresser, 'This is the third year that I have come seeking fruit on this fig-tree, without finding any. Cut it down, why should it cumber the ground?' He answered, 'Sir, let it alone one year longer, until I dig about it and manure it, perhaps it will bear fruit: if not, you may afterwards cut it down.'

One Sabbath, as he was teaching in a synagogue, a woman was present who had for eighteen years had a spirit of infirmity, whereby she was so bowed down, that she could not so much as look up. Jesus, perceiving her, called her to him, and laying his hands on her, said, Woman, you are delivered from your infirmity. Immediately she stood upright, and glorified God. But the director of the synagogue, moved with indignation because Jesus had performed a cure on the Sabbath, said to the people, There are six days for working; come, therefore, on those days, and be healed, and not on the Sabbath day. To which the Lord replied, Hypocrites, who is there amongst you, that does not on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And must not

this woman, a daughter of Abraham, whom Satan has kept bound; lo, these eighteen years, be released from this bond on the Sabbath day? On his saying this, all his opposers were ashamed; but the whole multitude was delighted with all the glorious actions performed by him.

He said, moreover, What does the kingdom of God resemble? To what shall I compare it? It resembles a grain of mustard seed, which a man threw into his garden; and it grew and became a great tree, and the birds of the air took shelter in its branches.

Again he said, To what shall I compare the kingdom of God? It resembles leaven which a woman mingled in three measures of meal, until the whole was leavened.

And he took a journey to Jerusalem, teaching as he passed through cities and villages; and one asked him, Master, are there but few who shall be saved? He answered, Force your entrance through the strait gate; for many, I assure you, will request to be admitted, who shall not prevail. If once the master of the house shall have arisen and locked the door, and you, standing without and knocking, say, 'Master, Master, open to us,' he will answer, 'I know not whence you are.' Then you will say, 'We have eat and drunk with you, and you have taught in our streets.' But he will answer, 'I tell you, I know not whence you are: remove hence, all you workers of unrighteousness. Then will ensue weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets received into the kingdom of God, and yourselves excluded: nay, people will come from the east, from the west, from the north, and from the south, and will place themselves at table in the kingdom of God. And behold they are last who shall be first, and they are first who shall be last.

31. The same day certain Pharisees came to him, and said; Get away; depart hence, for Herod intends to kill you. He answered, Go tell that fox, To-day and to-morrow I expel demons and perform cures, and the third day my course will be completed. Nevertheless I must walk about to-day and to-morrow, and the day following; for it cannot be that a prophet should be cut off any where but at Jerusalem. O Jerusalem! Jerusalem! that killest the prophets, and stonest them whom God sends to thee; how often would I have gathered your children together, as a hen gathers her brood under her wings; but you would not! Quickly shall your habitation be transformed into a desert;* for indeed I say to you, you shall not again see me, until the time when you shall say, 'Blessed be He who comes in the name of the Lord.†

XIV. It happened on a Sabbath, when he was gone to eat at the house of one of the rulers who was a Pharisee, that, while the Pharisees were observing him, a man who had a dropsy stood before him. Then Jesus, addressing himself to the lawyers and Pharisees, said, Is it lawful to cure on the Sabbath? They being silent, he took hold of the man, healed and dismissed him. Then resuming his discourse, he said to them, Who amongst you, if his ass or his ox fall,

* "Your house will be deserted."—Griesbach's text. † Jehovah.

into a pit on the Sabbath day, will not immediately pull him out? And to this they were not able to make him a reply.

Observing how eager the guests were to possess the higher places at table, he gave them this injunction, When you are invited to a wedding, do not occupy the highest place at table, lest one more considerable than you be bidden, and he who invited you both, come and say to you, Give place to this man, and you should then rise with confusion to take the lowest place. But, when you are invited, go to the lowest place, that when he who bade you comes, he may say to you, 'Friend, go up higher;' for that will do you honor before the company. For whoever exalts himself, shall be humbled; and whosoever humbles himself, shall be exalted.

He said also to him who had invited him, When you give a dinner or a supper, do not invite your rich friends, brothers, cousins, or neighbors, lest they also invite you in their turn, and you be recompensed. But when you give an entertainment, invite the poor, the maimed, the lame, the blind; and you shall be happy: for as they have not wherewith to requite you, you shall be requited at the resurrection of the righteous.

15. One of the guests hearing this, said to him, Happy he who shall feast in the Reign of God! Jesus said to him, A certain man made a great supper, and invited many. And at supper time he sent his servants to tell those who had been bid, to come presently; for that all was ready. But they all, without exception, made excuses. One said, 'I have purchased a field, which I must go and see; I pray you have me excused.' Another said; 'I have bought five yoke of oxen, which I am going to prove; I pray you have me excused. A third said, 'I have married a wife, and therefore I cannot go.' The servant, being returned, related all to his master. Then the master of the house was angry, and said to his servants, 'Go forthwith into the streets and lanes of the city, and bring in hither the poor, the maimed, the lame and the blind.' Afterwards the servant said, 'Sir, your orders are executed, and still there is room.' The master answered, 'Go out into the highways, and along the hedges, and compel the people to come, that my house may be filled: for I declare to you, that none of those who were invited shall taste of my supper.'

As great multitudes travelled along with him, he turned to them and said, 'If any man come to me and hate not his father and mother, and wife and children, and brothers and sisters; nay, and himself too, he cannot be my disciple. And whosoever does not follow me carrying his cross, cannot be my disciple. For, which of you intending to build a tower, does not first by himself compute the expense, to know whether he have wherewith to complete it; lest, having laid the foundation, and being unable to finish, he become the derision of all who see it; who will say, 'This man began to build, but was not able to finish.' Or what king going to engage another king with whom he is at war, does not first consult by himself, whether he can, with ten thousand men, encounter him who comes against him with twenty thousand;

that, if he cannot, he may, while the other is at a distance, send an embassy to sue for peace. So then, whosoever he be of you, who does not renounce all that he has, he cannot be my disciple. Salt is good; but if the salt become insipid, wherewith shall it be seasoned? It is fit, neither for the land nor for the dunghill, but is thrown away. Whoso has ears to hear, let him hear.

SECTION X.

Parables

XV. NOW all the publicans and the sinners resorted to Jesus to hear him. But the Pharisees and the Scribes murmured, saying, This man admits sinners, and eats with them.

Then he addressed this similitude to them: What man amongst you, who has a hundred sheep, if he lose one of them, does not leave the ninety-nine in the desert, to go after that which is lost until he find it? And having found it, does he not joyfully lay it on his shoulders, and, when he is come home, convene his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost?' Thus, I assure you, there is greater joy in heaven for one sinner who reforms, than for ninety-nine righteous persons who need no reformation.

8 Or what woman, who has ten drachmas,* if she lose one, does not light a lamp, and sweep the house, and search carefully, until she find it? And having found it, does she not assemble her female friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost?' Such joy, I assure you, have the messengers of God, when any one sinner reforms.

He said also, a certain man had two sons. And the younger of them said to his father, 'Father, give me my portion of the estate.' And he allotted to them their shares. Soon after, the younger son gathered all together, and travelled into a distant country, and there wasted his substance in riot. When all was spent, a great famine came upon that land, and he began to be in want. Then he applied to one of the inhabitants of the country, who sent him into his fields to keep swine. And he was fain to fill his belly with the husks† on which the swine were feeding; for nobody gave him any thing. At length, coming to himself, he said, 'How many hirelings has my father, who have all more bread than suffices them, while I perish with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven and you, and am no longer worthy to be called your son; make me as one of your hirelings.' And he arose and went to his father. When he was yet afar off, his father saw him, and had compassion, and ran, and threw himself upon his neck, and kissed him. And the son said, 'Father, I have sinned against heaven and you, and am no longer worthy to be called your son.' But the father said to his servants, Bring hither the principal robe and put it on him, and put a ring on his finger, and shoes on his feet: bring also the

* About 1 dollar 25 cents. † Appendix No. XXIV.

• 'fatted calf and kill it, and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found. So they began to be merry.'

Now his elder son was in the field walking home. And as he drew near the house, he heard music and dancing. He, therefore, called one of the servants, and asked the reason of this. He answered, 'Your brother is returned, and your father has killed the fatted calf, because he has received him in health.' And he was angry, and would not go in; therefore his father came out and entreated him. He answering, said to his father, 'These many years I have served you, without disobeying your command in any thing; yet you never gave me a kid that I might entertain my friends; but no sooner did this your son return, who has squandered your living on prostitutes, than you killed for him the fatted calf.' 'Son,' replied the father, 'you are always with me, and all that I have is yours: it was but reasonable that we should rejoice and be merry; because this your brother was dead, and is alive again; he was lost, and is found.'

XVI. He said likewise to his disciples, A certain rich man had a steward, who was accused to him of wasting his estate. Having, therefore, called him, he said, What is this that I hear of you? Render an account of your management, for you shall be steward no longer. And the steward said within himself, What shall I do? My master takes from me the stewardship; I cannot dig, and am ashamed to beg. I am resolved what to do, that when I am discarded, there may be some who will receive me into their houses. Having therefore sent severally for all his master's debtors, he asked one, How much do you owe to my master? He answered, A hundred baths* of oil. Take back your bill, said the steward, sit down directly, and write one for fifty. Then he asked another, How much do you owe? He answered, A hundred homers† of wheat. Take back your bill, said he, and write one for eighty. The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs than the children of light. Therefore I say to you, with the deceitful riches procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions.

10. Whoso is faithful in little, is faithful also in much: and whoso is unjust in little, is unjust also in much. If therefore you have not been honest in the deceitful, who will entrust you with the true, riches? And if you have been unfaithful managers for another, who will give you any thing to manage for yourselves? A servant cannot serve two masters; for either he will hate one, and love the other, or at least will attend one, and neglect the other. You cannot serve God and riches.

When the Pharisees, who loved money, heard all these things, they ridiculed him. But he said to them, As for you, you make

*A bath thought equal to seven and a half English gallons.

†A homer thought equal to 75½ gallons.

yourselves pass upon men for righteous, but God knows your hearts; for that which is admired of men, is abhorred of God.

You had the law and the prophets until the coming of John, since whose time the kingdom of God is announced, and every occupant enters it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.

Whoever divorces his wife, and takes another, commits adultery, and whoever marries the divorced woman, commits adultery.

There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day. There was also a poor man named Lazarus, covered with sores, that was laid at his gate; and was fain to feed on the crumbs which fell from the rich man's table: yes, even the dogs came and licked his sores. It happened that the poor man died, and was conveyed by heavenly messengers to Abraham's bosom: the rich man also died, and was buried. And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, and cried, saying, Have pity on me father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue, for I am tortured in this flame. Abraham answered, Son, remember that you, in your lifetime, received good things, and Lazarus received evil things; but now he is in joy, and you are in torments. Besides, there lies a huge gulph betwixt us and you, so that they who would pass hence to you, cannot; neither can they pass to us who would come thence. The other replied, I entreat you, then, father, to send him to my father's house; for I have five brothers, that he may admonish them, lest they also come into this place of torment. Abraham answered, They have Moses and the prophets, let them hear them. Nay, said he, father Abraham, but if one went to them from the dead, they would reform. Abraham replied, If they hear not Moses and the Prophets, neither will they be persuaded though one should arise from the dead.

SECTION XI.

Instructions and Warnings.

XVII. THEN Jesus said to his disciples, It is impossible to exclude snares entirely; but woe to him who insnares. It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to ensnare any of these little ones.

Take heed to yourselves; if your brother trespass against you, rebuke him; and if he reform, forgive him, and if he trespass against you seven times in a day, and seven times in a day return [to you,] saying, 'I repent,' you shall forgive him.

Then the Apostles said to the Lord, Increase our faith. He answered, If you had faith, though it were but as a grain of mustard seed, you might say to this sycamine, 'Be extirpated and planted in the sea,' and it would obey you.

Would any of you, who has a servant ploughing or feeding cattle, say to him, on his return from the field, 'Come immediately,

and place yourself at table;' and not rather, 'Make ready my supper; gird yourself, and serve me, until I have eat and drunk; afterwards you may eat and drink?' Is he obliged to that servant for obeying his orders? I suppose not. In like manner say you, when you have done all that is commanded you, 'We your servants have conferred no favor; we have done only what we were bound to do.'

Now, in travelling to Jerusalem, he passed through the confines of Samaria and Galilee, and being about to enter a certain village, there met him ten lepers, who stood at a distance, and cried out, Jesus, Master, take pity upon us. When he saw them, he said to them, Go, show yourselves to the priests. And as they went, they were cleansed. And one of them perceiving that he was healed, turned back, glorifying God aloud. Then throwing himself prostrate at the feet of Jesus, he returned him thanks; now this man was a Samaritan. Jesus said, Were not ten cleansed? Where then are the other nine? Have none returned glory to God, except this alien? And he said to him, Arise, go your way; your faith has cured you.

20. Being questioned by the Pharisees when the Reign of God should commence, he answered, The Reign of God is not ushered in with parade; nor shall people say, 'Lo, here!' or 'Lo, yonder!' for behold the Reign of God is within you.

Then he said to his disciples, The time will come when you shall desire to see one of the days of the Son of Man, and shall not see it. But when they say to you, 'Lo, here,' or 'Lo, yonder,' go not out to follow them. For as the lightning flashes in an instant from one extremity of the sky to the other, so will the appearance of the Son of Man be in his day. But first he must suffer much, and be rejected of this generation. And, as it happened in Noah's days, it will also happen in the days of the Son of Man. They eat, they drank, they married, they were given in marriage, until the day that Noah entered the ark, when the deluge came and destroyed them all. In like manner, as it was in the days of Lot, they eat, they drank, they bought, they sold, they planted, they built; but on the day that Lot left Sodom, it rained fire and brimstone from heaven, which destroyed them all; so will it also be on the day when the Son of Man shall appear. On that day let not him who shall be on the housetop, having his furniture in the house, come down to take it away. Let not him who shall be in the field, return home. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall throw it away, shall preserve it. I tell you, there will be two men that night in one bed; one will be seized, and the other will escape. Two women will be grinding together; one will be seized, and the other will escape. *Two men will be in the field; one will be seized, and the other will escape.* Then they asked him, Where, Master? He answered, Where the body is, the eagles will be assembled.

XVIII. He also showed them, by a parable, that they ought to persist in prayer without growing weary. In a certain city, said

he, there was a judge, who neither feared God, nor regarded man. And there was a widow in that city who came to him, saying, 'Do me justice on my adversary.' For some time he refused: but afterwards he argued thus with himself, 'Although I neither fear God, nor regard man; yet because this widow importunes me, I will judge her cause, lest she come perpetually and plague me.' Mark, said the Lord, what the unjust judge determined. And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man comes, will he find this belief in the land?

Then addressing some who were conceited of themselves as being righteous, and despised others, he proposed this example: Two men went up to the temple to pray; one a Pharisee, the other a publican. The Pharisee standing by himself, prayed thus: 'O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice a-week. I give tithes of all that I possess.' But the publican standing at a distance, and not daring so much as to lift up his eyes to heaven, smote upon his breast, and cried, 'God be merciful to me a sinner.' I assure you, that this man returned home more approved than the other: for whoever exalts himself, shall be humbled; but whoever humbles himself, shall be exalted.

15. Then they presented babes to him, that he might touch them: the disciples observing it, rebuked [those who brought] them. But Jesus calling them to him, said, Permit the children to come to me, and do not forbid them; for of such is the kingdom of God. Indeed I say to you, Whoever will not receive the kingdom of God as a child, shall never enter it.

Then a certain ruler asked him, saying, Good Teacher, what good shall I do to obtain eternal life? Jesus answered, Why do you call me good? God alone is good. You know the commandments. Do not commit adultery; do not commit murder; do not steal; do not give a false testimony; honor your father and your mother. He replied, All these I have observed from my childhood. Hearing this, Jesus said to him, Yet in one thing you are deficient: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: then come and follow me. When he heard this, he was exceedingly sorrowful, for he was very rich.

Jesus perceiving that he was very sorrowful, said, How difficult will it be for men of opulence to enter the kingdom of God! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. The hearers said, Who, then, can be saved? Jesus answered, Things impossible to men, are possible to God.

Then Peter said, Lo! we have forsaken all, and followed you. Jesus answered, Indeed I say to you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or chil-

dren, on account of the kingdom of God; who shall not receive manifold more in return in this world, and in the future eternal life.

Then Jesus taking the twelve aside, said to them, We are now going to Jerusalem, where all that the prophets have written shall be accomplished on the Son of Man. For he shall be delivered to the Gentiles, and ridiculed, and insulted, and spitted on. And after scourging, they will kill him, and he shall rise again the third day. But they understood none of these things: this discourse was hidden from them; they did not comprehend its meaning.

When he came near Jericho, a blind man, who sat by the way side begging, hearing the crowd pass by, inquired what was the matter. And being told that Jesus the Nazarene was passing by, he immediately cried, saying, Jesus, Son of David, have pity on me. They who went before, charged him to be silent: but he cried still the louder, Son of David, have pity on me. Jesus stopped, and commanded them to bring the man to him. And when he was nigh, he asked him, saying, What do you wish me to do for you? He answered, Master, to give me my sight. And Jesus said to him, Receive your sight; your faith has cured you. Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.

XIX. When Jesus had entered, and was passing through Jericho, behold a man named Zaccheus, a rich man, and chief of the publicans, endeavored to see what sort of person he was, but could not for the press, being of a low stature. Therefore running before, he climbed up into a sycamore to see him, having observed that he was going that way. When Jesus came to the place, he looked up, and seeing him, said, Zaccheus, make haste and come down, for to-day I must abide at your house. And he made haste, and came down, and received him joyfully. When the multitude perceived this, they said, murmuring, He is gone to be entertained by a sinner. But Zaccheus presenting himself before Jesus, said, Master, the half of my goods I will give to the poor; and if in aught I have wronged any man, I will restore fourfold. And Jesus said concerning him, To-day is salvation come to this house, inasmuch as he also is a son of Abraham. For the Son of Man is come to seek and recover that which was lost.

As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the Reign of God would immediately commence. A certain nobleman went abroad to procure for himself the royalty, and then return; and having called ten of his servants, and delivered to them ten pounds, he said, Improve these till I return. Now his citizens hated him; and sending an embassy after him, protested, We will not have this man for our king. When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had gained. Then came the first, and said, My Lord, your pound has gained

ten pounds.* He answered, Well done, good servant; because you have been faithful in a very small matter, receive the government of ten cities. And the second who came, said, My Lord, your pound has gained five pounds. He answered, Be you too governor of five cities. Another came, saying, My Lord, here is your pound, which I have kept laid up in a napkin; for I was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow. He answered, Out of your own mouth, you malignant servant, I will condemn you. Did you know that I am a hard master, exacting what I did not give, and reaping what I did not sow? Why then did not you put my money into the bank, that at my return I might have received it with interest? Then he said to his attendants, Take the pound from him, and give it to him who has ten pounds. They answered, My Lord, he has ten pounds. [He replied,] I tell you, that to every one who has, more shall be given; but from him who has not, even that which he has shall be taken. But as for those my enemies, who would not have me for their king, bring them hither, and slay them in my presence.

SECTION XII.

The Entry into Jerusalem.

23. AFTER this discourse Jesus walked foremost, travelling towards Jerusalem. When he approached Bethphage and Bethany, near the mountain called the Mount of Olives, he sent two of his disciples, saying, Go to yonder village, wherein, as you enter, you will find a colt tied, on which no man ever rode; loose him and bring him. If any one ask why you loose him, you shall answer, 'Because the Master needs him.' Accordingly they who received this order, went and found every thing as he had told them. As they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him. So they brought him to Jesus, and having thrown their mantles upon the colt, set Jesus thereon. As he went, the people spread their mantles in the way before him. When he was so near as the descent of the Mount of Olives, the whole multitude of the disciples began to praise God in loud acclamations, for all the miracles which they had seen, saying, 'Blessed be the King who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' Upon this, some Pharisees in the crowd said to him, Rabbi, rebuke your disciples. He answered, I tell you that, if these were silent, the stones would cry out.

When he came near and beheld the city, he wept over it, saying O that thou hadst considered, at least in this thy day, the things which concern thy peace! But now they are hid from thine eyes: for the days are coming upon thee when thine enemies will surround thee with a rampart, and enclose thee, and shut thee up.

* About 37 dollars and 50 cents.

on every side; and will level thee with the ground, thee and thy children, and will not leave thee one stone upon another, because thou didst not consider the time when thou wast visited.

Afterwards he went into the temple, and drove out thence those who sold and those who bought therein, saying to them, It is written, *"My house is a house of prayer, but you have made it a den of robbers."*

And he taught daily in the temple, while the chief priests and the scribes, and persons of principal note, sought his destruction, but could not devise how to effect it; for all the people heard him with the greatest attention.

XX. One of those days, as he was teaching the people in the temple, and publishing the good tidings, the chief priests and the scribes, with the elders, came upon him, saying, Tell us by what authority you do these things, or who is he that empowered you? He answering, said to them, I also have a question to put to you. Tell me then, Was the title which John had to immerse, from heaven or from men? But they reasoned thus with themselves, If we say, From heaven, he will reply, Why then did you not believe him? And if we say, From men, all the people will stone us; for they are persuaded that John was a prophet. They therefore answered, that they could not tell whence. Jesus replied, Neither tell I you by what authority I do these things.

9. Then he spoke to the people this parable: A man planted a vineyard, and farmed it out, and having travelled, continued long abroad. The season being come, he sent a servant to the husbandmen, to receive of the produce of the vineyard; but they beat him, and sent him back empty. Afterwards, he sent another servant, whom they, having beaten and used him shamefully, also sent away empty. He, afterwards, despatched a third to them. Him likewise they wounded and drove away. Then the proprietor of the vineyard said, What shall I do? I will send my beloved son; they will surely reverence him, when they see him. But when the husbandmen saw him, they reasoned thus among themselves, This is the heir; come, let us kill him, that the inheritance may be our own. And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of the vineyard do to them? He will come and destroy those husbandmen, and give the vineyard to others. And some of his hearers said, God forbid.

Jesus, looking on them, said, What then means that expression of scripture, *"A stone which the builders rejected is made the head of the corner. Whosoever shall fall upon that stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces."* At that time the chief priests and the scribes, knowing that he had spoken this parable against them, would have laid hands on him, but feared the people.

And they watched him, and set spies upon him, instructing them to personate conscientious men, and surprise him in his words, that they might consign him to the power and authority of the procurator. These accosted him with this question, Rabbi,

we know that you speak and teach uprightly, and that, without respect of persons, you faithfully recommend the way of God. Is it lawful for us to pay taxes to Cesar or not? He perceiving their subtlety, answered, Why would you inveigle me? Show me a denarius. Whose image and inscription has it? They answered, Cesar's. He replied, Render, therefore, to Cesar that which is Cesar's, and to God that which is God's. Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence.

Afterwards some of the Sadducees, who deny a future state, came to him with this question: Rabbi, Moses has enjoined in his writings, that a man whose brother dies childless, outlived by his wife, shall marry the widow, and raise issue to his brother. Now there were seven brothers, the first of whom having taken a wife, died childless; the second married the widow, and also died childless; the third *too* married her, as did likewise the rest; and all the seven died leaving no children. Last of all the woman also died. To which of them, therefore, will she be wife at the resurrection; for she has been married to all the seven? Jesus answering, said to them, The people of this world marry and are given in marriage; but among them who shall be honored to share in the resurrection and the other world, there will be neither marrying nor giving in marriage; for they cannot die any more; because, like the heavenly messengers, they are children of God, being children of the resurrection. But that the dead are raised, even Moses has suggested, calling the Lord who appeared in the bush, the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not a God of the dead, but of the living; for they are all, [though dead to us,] alive to him. Then some of the scribes said to him, Rabbi, you have spoken well. After that they did not venture to ask him any more questions.

41. And he said to them, Why is it affirmed that the Messiah must be a son of David? Yet David himself says in the book of Psalms, "*The Lord* said to my Lord, Sit at my right hand until I make your foes your footstool.*" As David thus calls him his Lord, how can he be David's son?

Then, in the audience of all the people, he said to his disciples, Beware of the scribes who love to walk in robes, and affect salutations in public places, and the principal seats in the synagogues, and the uppermost places at feasts; who devour the families of widows, and make long prayers for a disguise. These shall suffer the severest punishment.

XXI. As Jesus was observing the rich casting their gifts into the treasury, he saw an indigent widow throw in two mites. And he said, I tell you truly, that this poor widow has cast in more than any of them; for all of these, out of their superfluous store, have thrown into the sacred chest: whereas she has thrown in all the little she had to subsist upon.

*Jehovah.

SECTION XIII.

The Last Supper.

SOME having remarked that the temple was adorned with beautiful stones and presents, he said, The time will come when these things which you behold, shall be so razed, that one stone will not be left upon another. Then they asked him, saying, Rabbi, when will these things be; and what will be the sign when they are about to be accomplished? He answered, Take care that you be not seduced; for many will assume my character, saying, 'I am the person,' and the time approaches; therefore do not follow them. But when you shall hear of wars and insurrections, be not terrified; for these things must first happen, but the end will not immediately follow.

He added, Then will nation rise against nation, and kingdom against kingdom. And there shall be great earthquakes in sundry places, and famines, and pestilences; there shall be also frightful appearances and great prodigies in the sky. But, before all this, you shall be apprehended and prosecuted, and consigned to synagogues, and imprisoned, and dragged before kings and governors, because of my name: and this will afford scope for your testimony. Be therefore resolved not to premeditate what defence you shall make; for I will give you an utterance and wisdom which none of your adversaries shall be able to refute or resist. And you shall be given up even by parents and brothers, and kinsmen, and friends; and some of you will be put to death. And, on my account, you shall be hated universally. Yet not a hair of your head shall be lost. Save yourselves by your perseverance.

20. Now when you shall see Jerusalem invested with armies, know that the desolation thereof is nigh. Then let those in Judea flee to the mountains; let those in the city make their escape, and let not those in the country enter the city; for these will be days of vengeance, wherein all the denunciations of scripture shall be accomplished. But wo to the women with child, and to them who give suck in those days: for there shall be great distress in the land, and wrath upon this people. They shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by the Gentiles, until the times of the Gentiles be over. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth the anguish of desponding nations; and roarings in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world;* for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud with great glory and power. Now when these things begin to be fulfilled, look up and lift up your heads, because your deliverance approaches.

He proposed to them also this comparison: Consider the fig-tree, and the other trees. When you observe them shooting

*Appendix, No. XXVI.

forth, you know of yourselves that the summer is nigh. Know in like manner, when you shall see these events, that the Reign of God is nigh. Indeed I say to you, that this generation shall not pass, until all be accomplished. Heaven and earth shall fail; but my words shall not fail. Take heed, therefore, to yourselves, lest your hearts be overcharged with surfeiting and drunkenness and worldly cares, and that day come upon you unawares: for, as a net, it shall enclose all the inhabitants of the land. Be vigilant, therefore; praying, on every occasion, that you may be accounted worthy to escape all these impending evils, and to stand before the Son of Man.

Thus Jesus taught in the temple by day, but retired at night to the mountain called the Mount of Olives. And every morning the people resorted early to the temple to hear him.

XXII. Now the feast of unleavened bread, called the passover, being near, the chief priests and the scribes sought how they might kill him; for they feared the people. Then Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve. And he went and concerted with the chief priests and officers, how he might deliver Jesus into their hands. And they were glad, and agreed to give him a certain sum; which Judas having accepted, watched an opportunity to deliver him up without tumult.

7. Now the day of unleavened bread being come, on which the passover must be sacrificed, Jesus sent Peter and John, saying, Go and prepare for us the passover, that we may eat it. They asked him, Where shall we prepare it? He answered, When you enter the city, you will meet a man carrying a pitcher of water; follow him into the house which he shall enter, and say to the master of the house, The teacher asks you, 'Where is the guest-chamber, where I may eat the passover with my disciples?' And he will show you a large upper room furnished; make ready there. So they went, and having found every thing as he had told them, prepared the passover.

When the hour was come, he placed himself at table with the twelve Apostles, and said to them, Much have I longed to eat this passover with you before I suffer! for I declare to you, that I will never partake of another, until it be accomplished in the kingdom of God. Then taking a cup, he gave thanks, and said, Take this, and share it amongst you: for I assure you, that I will not again drink of the product of the vine, until the Reign of God be come. Then he took bread, and having given thanks, broke it, and gave it to them, saying, This is my body which is given for you. Do this in commemoration of me. He likewise gave the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you.

Mark, however, that the hand of him who betrays me, is on the table with mine. The Son of Man is going away, as has been determined: nevertheless, wo to that man by whom he is betrayed. Then they began to inquire among themselves, which of them it could be that would do this.

There had been also a contention among them, which of them should be accounted the greatest. And he said to them, The kings of the nations exercise dominion over them, and they who oppress them are styled benefactors. But with you it must be otherwise: nay, let the greatest amongst you be as the smallest, and him who governs, as he who serves. For, whether is greater, he who is at table, or he who serves? Is not he that is at table? Yet I am amongst you as one who serves. You are they who have continued with me in my trials. And I grant to you to eat and to drink at my table in my kingdom, (forasmuch as my Father has granted me a kingdom,) and to sit on thrones, judging the twelve tribes of Israel.

The Lord said also, Simon, Simon, Satan has obtained permission to sift you [all] as wheat; but I have prayed for you that your faith fail not; do you, therefore, when you have recovered yourself, confirm your brethren. He answered, Master, I am ready to accompany you both to prison and to death. Jesus replied, I tell you, Peter, the cock shall not crow to-day, before you have thrice denied that you know me.

Then he said to them, When I sent you without purse, and scrip, and shoes, did you want any thing? But now, said he, let him that has a purse take it, and likewise his scrip; and let him who has no sword, sell his mantle and buy one; for I tell you that this scripture, "*He was ranked among malefactors*," is now to be accomplished in me: for the things relating to me must [soon] be fulfilled. They said, Master, here are two swords. He replied, It is enough. Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him.

40. Being arrived there, he said to them, Pray that you may not yield to temptation. Then being withdrawn from them about a stone's cast, he kneeled down and prayed, saying, Father, if thou wilt, take this cup away from me; nevertheless, not my will, but thine be done. And there appeared to him a messenger from heaven strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the ground. Having arisen from prayer, and returned to his disciples, he found them sleeping, oppressed with grief, and said to them, Why do you sleep? Arise and pray, lest the trial overcome you.

Before he had done speaking, he saw a multitude, and he who was called Judas, one of the twelve, walked before them, and came up to Jesus to kiss him. Jesus said to him, Judas, do you betray the Son of Man with a kiss? Now those who were with him, foreseeing what would happen, said to him, Master, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. Jesus said, Let this suffice; and touching his ear, he healed him. Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders who were come to apprehend him, Do you come with swords and clubs, as in pursuit of a robber? While I was daily with you in the temple, you did not attempt to arrest me. But this is your hour, and the power of darkness.

SECTION XIV.

The Crucifixion.

THEN they seized him, and led him away to the high priest's house. And Peter followed at a distance. When they had kindled a fire in the middle of the court, and were sitting round it, Peter sat down among them. And a maid-servant having observed him sitting by the fire, and viewed him attentively, said, This man also was with him. But he disowned him, saying, Woman, I know him not. A little while after, another seeing him, said, You also are one of them. Peter answered, Man, I am not. About an hour after, another averred the same thing, saying, This man was surely with him, for he is a Galilean. Peter answered, Man, I know nothing of this matter. And just as he spoke the word, the cock crew. Then the Lord turning, looked upon Peter, and Peter called to mind the word which the Lord had said to him, 'Before the cock crow, you will disown me thrice.' And Peter went out and wept bitterly.

63. Meantime, they who had Jesus in charge, mocked and beat him; and having blindfolded him, struck him on the face, and asked him, saying, Divine who it is that smote you. And many other abusive things they said against him.

As soon as it was day, the national senate, with the chief priests and scribes, were assembled, and having caused him to be brought into their council-chamber, said to him, If you be the Messiah, tell us. He answered, If I tell you, you will not believe: and if I put a question, you will neither answer me, nor acquit me. Hereafter the Son of Man shall be seated at the right hand of Almighty God. They all replied, You are then the Son of God? He answered, You say the truth. Then they cried, What further need have we of evidence? We have heard enough ourselves from his own mouth.

XXIII. And the assembly broke up, and conducted Jesus to Pilate: And they accused him, saying, We found this man perverting the nation, and forbidding to give tribute to Cesar, calling himself Messiah the King. Then Pilate asking him, said, You are the King of the Jews? He answered, You say right. Pilate said to the chief priests and the multitude, I find nothing criminal in this man. But they became more vehement, adding, He raised sedition among the people, by the doctrine which he spread through all Judea, from Galilee, where he began, to this place. When Pilate heard them mention Galilee, he asked whether the man were a Galilean. And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.

And Herod was very glad to see Jesus: it was what he had long desired; having heard much of him, and hoping to see him perform some miracle. He, therefore, asked him many questions, but Jesus returned him no answer. Yet the chief priests and the scribes who were present, accused him with eagerness. But Herod and his military train despised him: and having in derision

arrayed him in a shining robe, remanded him to Pilate. On that day Pilate and Herod became friends; for before they had been at enmity.

Pilate having convened the chief priests, the magistrates, and the people, said to them, You have brought this man before me, as one who excites the people to revolt; yet having examined him in your presence, I have not found him guilty of any of those crimes whereof you accuse him. Neither has Herod; for I referred you to him. Be assured, then, that he has done nothing to deserve death. I will therefore chastise him, and release him. For it was necessary that he should release *one* to them at the festival. Then all cried out together, Away with this man, and release to us Barabbas. Now Barabbas had been imprisoned for raising sedition in the city, and for murder. Pilate, willing to release Jesus, again expostulated. But they cried, saying, Crucify! crucify him! A third time he repeated, Why? What evil has this man done? I do not find him guilty of any capital crime; I will therefore chastise him, and release him. But they persisted, demanding, with much clamor, that he might be crucified. At last their clamors, and those of the chief priests, prevailed: and Pilate pronounced sentence, that it should be as they desired. Accordingly he released *to them* a man who had been imprisoned for sedition and murder, whom they required, and gave up Jesus to their will.

26. As they led him away, they laid hold of one Simon, a Cyrenian, coming from the country, and laid the cross on him, that he might bear it after Jesus. And a great multitude followed him, amongst whom were many women who lamented and bewailed him. But Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for the days are coming wherein they shall say, 'Happy the barren, the wombs which never bare, and the breasts which never gave suck:' then they shall cry to the mountains, 'Fall on us,' and to the hills, 'Cover us:' for if it fare thus with the green tree, how shall it fare with the dry? And two malefactors were also led with him to execution.

When they came to the place called Calvary, they there nailed him to the cross, and the malefactors also; one at his right hand, the other at his left. And Jesus said, Father, forgive them, for they know not what they do. And they parted his garments by lot. While the people stood gazing, even their rulers joined them in ridiculing him, and saying, This man saved others; let him save himself, if he be the Messiah, the elect of God. The soldiers likewise mocked him, coming and offering him vinegar, and saying, If you be the King of the Jews, save yourself. There was also an inscription over his head, in Greek, Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

Now one of the malefactors who suffered with him, reviled him, saying, If you be the Messiah, save yourself and us. The other rebuking him, answered, Have you no fear of God, you who are undergoing the same punishment? And we indeed justly;

for we receive the due reward of our deeds: but this man has done nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest to thy kingdom. Jesus answered, Indeed I say to you, To-day you shall be with me in paradise.*

And about the sixth hour there was darkness over all the land, which lasted till the ninth. The sun was darkened, and the veil of the temple was rent in the mids†. And Jesus said with a loud voice, Father, into thy hands I commit my spirit; and having thus said, expired. Then the centurion observing what had happened, gave glory to God, saying, Assuredly this was a righteous man. Nay, all the people who were present at this spectacle, and saw what passed, returned, beating their breasts. And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.

SECTION XV.

The Resurrection.

30. NOW from Arimathea, a city of Judea, there was a senator named Joseph, a good and just man, who had not concurred in the resolutions and proceedings of the rest, and who himself also expected the Reign of God. This man went to Pilate, and begged the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, wherein no man had ever been deposited. Now that day was the preparation,† and the Sabbath‡ approached. And the women who had accompanied Jesus from Galilee, followed Joseph, and observed the monument, and how the body was laid. When they returned, they provided spices and ointments, and then rested the Sabbath|| according to the commandment.

XXIV. But the first day of the week,§ they went by day-break, with some others, to the tomb, carrying the spices which they had provided; and found the stone rolled away from the monument; and having entered, they found not the body of the Lord Jesus. While they were in perplexity on this account, behold two men stood by them, in robes of a dazzling brightness. The women being affrighted, and fixing their eyes on the ground, these said to them, Why do you seek the living among the dead? He is not here, but is risen; remember how he spoke to you, before he left Galilee, saying, 'The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again.' Then they remembered his words.

On their return from the monument, they reported the whole matter to the eleven, and to all the other disciples. It was Mary the Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the Apostles: but their account appeared to them as idle tales; they gave them no credit. Peter, however, arose and ran to the monument; and

**App. No. XXI.* †*Friday.* ‡*Saturday.* §*Saturday.* §*Sunday.*

stooping down, saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.

The same day, as two of the disciples were travelling to a village named Emmaus, sixty furlongs from Jerusalem, they conversed together about all these events. While they were conversing and reasoning, Jesus himself joined them, and went along with them. But their eyes were so affected, that they did not know him. And he said to them, What subjects are these about which you confer together? and why are you dejected? And one of them, named Cleopas, answered, Are you the only stranger* in Jerusalem, who is unacquainted with the things which have happened there so lately? What things? said he. They answered, Concerning Jesus the Nazarene, who was a prophet, powerful in word and deed, before God and all the people; how our chief priests and magistrates have delivered him to be condemned to death, and have crucified him. As for us, we trusted that it had been he who should have redeemed Israel. Beside all this, to-day being the third day since these things happened, some women of our company have astonished us; for having gone early to the monument, and not found his body, they came and told us that they had seen a vision of heavenly messengers, who said that he is alive. Whereupon some of our men went to the monument, and found matters exactly as the women had related; but him they saw not.

25. Then he said to them, O thoughtless men, and backward to believe things which have been all predicted by the Prophets! Ought not the Messiah thus to suffer, and so to enter into his glory? Then beginning with Moses, and proceeding through all the Prophets, he explained to them all the passages relating to himself. When they came near the village, whither they were travelling, he seemed as intending to go farther; but they constrained him, saying, Abide with us, for it grows late, and the day is far spent. And he went to abide with them. While they were at table together, he took the loaf, and blessed and broke it, and distributed to them. Then their eyes were opened, and they knew him; and he disappeared. And they said one to another, Did not our hearts burn within us, while he talked with us on the road, and expounded to us the scriptures?

Immediately they arose, and returned to Jerusalem, where they found the eleven, and the rest of their company, assembled, who said, The Master is actually risen, and has appeared to Simon. These also recounted what had happened on the road, and how he was discovered to them in breaking the loaf.

While they discoursed in this manner, *Jesus* stood in the midst of them, and said, Peace be to you. But they were amazed and affrighted, imagining that they saw a spirit. And he said to them, Why are you alarmed? And wherefore do suspicions arise in your hearts? Behold my hands and my feet; it is I myself; handle me and be convinced; for a spirit has not flesh and bones as you see me

*Appendix, No. XXVII.

have. Saying this, he shewed them his hands and his feet. While yet they believed not, for joy and amazeiment, he said to them. Have you here any thing to eat? And they gave him a piece of broiled fish, and of a honey-comb, which he took and eat in their presence. And he said to them, This is what I told you while I remained with you, that all the things which are written concerning me, in the law of Moses, and the Prophets, and the Psalms, must be accomplished. Then he opened their minds, that they might understand the scriptures, and said to them, Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that reformation, and the remission of sins should be preclaimed in his name among all nations, beginning at Jerusalem. Now you are witnesses of these things; and behold I send you that which my Father has promised; but continue you in the city of *Jerusalem*, until you be invested with power from above.

He then led them out as far as Bethany, and lifted up his hands and blessed them. And while he was blessing them, he was parted from them, and carried up into heaven. And having worshipped him, they returned to Jerusalem with great joy; and were constantly in the temple, praising and blessing God. *Amen.*

THE
TESTIMONY
OF
JOHN,
THE APOSTLE.

First published in Ephesus, A. D. 68.

JOHN'S PREFACE.

I. IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it not a single creature was made. In it was life, and the life was the light of men. And the light shone in darkness; but the darkness admitted it not.

SECTION I.

The Testimony of John the Immerser.

6. A MAN named John was sent from God. This man came as a witness to testify concerning the light, that through him all might believe. He was not himself the light, but came to testify concerning the light. The true light was he who, coming into the world, enlightens every man.

He was in the world, and the world was made by him; yet the world knew him not. He came to his own land, and his own people* did not receive him; but to as many as received him, believing in his name, he granted the privilege of being children of God, who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God.

And the Word became incarnate, and sojourned amongst us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (It was concerning him John testified, when he cried, 'This is He of whom I said, He that comes after me 'is preferred to me; for he was before me.') Of his fulness we all have received, even grace for his grace: for the law was given by Moses;—the grace and the truth came by Jesus Christ. No one ever saw God; it is the only begotten Son, that is in the bosom of the Father, who has made him known.

Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' he acknowledged and denied not, but acknowledged, saying, 'I am not the Messiah. And they asked him, 'Who then?' 'Are you Elijah?' He said, 'I am not. Are you the Prophet?' He answered, 'No. They

*Appendix, No. XXVIII.

said, Tell then who you are, that we may return an answer to them who sent us. What do you say of yourself? He answered, I am he whose voice proclaims in the wilderness, "*Make straight the way of the Lord,*" as said the Prophet Isaiah. Now they who were sent were of the Pharisees. And they questioned him further, Why then do you immerse, if you be not the Messiah, nor Elijah, nor the Prophet? John answered, I immerse in water, but there is one amongst you whom you know not. It is he who comes after me, and was before me, whose shoe-latchet I am not worthy to loose. This happened at Bethany, upon the Jordan, where John was immersing.

On the morrow John sees Jesus coming to him, and says, Behold the Lamb of God which takes away the sin of the world. This is he concerning whom I said, 'After me comes a man who is preferred to me; for he was before me.' As for me, I knew him not; but to the end that he may be discovered to Israel, I am come immersing in water. John testified further, saying, I saw the Spirit descending from heaven like a dove, and remaining upon him. For my part, I should not have known him, had not He who sent me to immerse in water told me, 'Upon whomsoever you shall see the Spirit descending and remaining, the same is he who immerses in the Holy Spirit.' Having therefore seen this, I testify that he is the Son of God.

35. The next day John being with two of his disciples, observed Jesus passing, and said, Behold the Lamb of God. The two disciples hearing this, followed Jesus. And Jesus turning about saw them following, and said to them, What seek you? They answered; Rabbi, (which signifies Doctor,) where do you dwell? He replied, Come, and see. They went and saw where he dwelt; and it being about the tenth hour,† abode with him that day. One of the two who, having heard John, followed Jesus, was Andrew the brother of Simon Peter. The first he met was his own brother Simon, to whom he said, We have found the Messiah‡ (a name equivalent to Christ.§) And he brought him to Jesus. Jesus looking upon him, said, You are Simon, the son of Jona; you shall be called Cephas,¶ which denotes the same as Peter.*a*

The next day Jesus resolved to go to Galilee, and meeting Philip, said to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip meets Nathanael, and says to him, We have found the person described by Moses in the law, and by the Prophets, Jesus the son of Joseph, from Nazareth. Nathanael says to him, Out of Nazareth can any good thing come? Philip answered, Come and see. Jesus saw Nathanael coming to him, and said concerning him, Behold an Israelite indeed, in whom is no guile. Nathanael said to him, Whence do you know me? Jesus answered, I saw you when you were under the fig-tree, before Philip called you. Nathanael replying, said to him, Rabbi, you are the Son of God: you are the King of Israel. Jesus answered him, saying, Because I told you that I saw you under the fig-tree, you believe? You shall see greater

* Jehovah. † App. No. XXIX. Four o'clock, afternoon.

‡ Anointed. § Anointed. ¶ Rock. a Rock.

things than this. He added, Most assuredly, I say to you, hereafter you shall see heaven open, and the messengers of God ascending from the Son of Man, and descending to him.

SECTION II.

The Entrance on the Ministry.

II. THREE days after, there was a marriage in Cana of Galilee, and the mother of Jesus was there. Jesus also and his disciples were invited to the marriage. The wine falling short, the mother of Jesus said to him, They have no wine. Jesus answered, Woman, what have you to do with me? My time is not yet come. His mother said to the servants, Do whatever he shall bid you. Now there were six water-pots of stone, containing two or three baths* each, placed there for the Jewish rites of cleansing. Jesus said to them, Fill the pots with water. And they filled them to the brim. Then he said, Draw now, and carry to the director of the feast. And they did so. When the director of the feast had tasted the wine made of water, not knowing whence it was (but the servants who drew the water knew,) he said, addressing the bridegroom, Every body presents the best wine first, and worse wine afterwards, when the guests have drunk largely; but you have reserved the best until now. This first miracle Jesus wrought in Cana of Galilee, displaying his glory: and his disciples believed on him.

12. Afterwards he went to Capernaum, he and his mother, and his brothers, and his disciples; but they stayed not there many days.

And the Jewish passover being nigh, Jesus went to Jerusalem; and finding changers sitting in the temple, and people who sold cattle, and sheep, and doves; he made a whip of cords, and drove them all out of the temple, with the sheep and cattle, scattering the coin of the changers, and overthrowing their tables; and said to them who sold doves, Take these things hence. Make not my Father's house a house of traffic. Then his disciples remembered these words of scripture, "*My zeal for your house consumes me.*"

Hereupon the Jews said to him, By what miracle do you show us your title to do these things? Jesus answering, said to them, Destroy this temple, and I will rear it again in three days. The Jews replied, Forty and six years was this temple in building; and you would rear it in three days? But by the temple he meant his body. When therefore he was risen from the dead, his disciples remembered that he had said this, and they understood the scripture, and the word which Jesus had spoken.

While he was at Jerusalem, during the feast of the passover, many believed on him, when they saw the miracles which he performed. But Jesus did not trust himself to them, because he knew them all. He needed not to receive from others a character of any man, for he knew what was in man.

*A bath contained about seven gallons and a half.

III. Now there was a Pharisee, called Nicodemus, a ruler of the Jews, who came to Jesus by night, and said to him, Rabbi, we know that you are a teacher come from God; for no man can do these miracles which you do, unless God be with him. Jesus answering, said to him, Most assuredly, I say to you, unless a man be born again, he cannot discern the Reign of God. Nicodemus replied, How can a grown man be born? Can he enter his mother's womb anew, and be born? Jesus answered, Most assuredly, I say to you, unless a man be born of water and Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Wonder not, then, that I said to you, You must be born again. The wind blows where it pleases, and you hear the sound thereof, but know not whence it comes, or whither it goes; so it is with every one who is born of the Spirit. Nicodemus answered, How can these things be? Jesus replied, Are you the teacher of Israel, and know not these things? Most assuredly, I say to you, we speak what we know, and testify what we have seen; yet you receive not our testimony. If you understood not when I told you earthly things, how will you understand when I tell you heavenly things? For none ascends into heaven, but he who descended from heaven; the Son of Man, whose abode is heaven. As Moses placed on high the serpent in the wilderness, so must the Son of Man be placed on high, that whosoever believes on him may not perish, but obtain eternal life: for God has so loved the world, as to give his only begotten Son, that whosoever believes on him may not perish, but obtain eternal life. For God has sent his Son into the world, not to condemn the world, but that the world may be saved by him. He who believes on him shall not be condemned; he who believes not is already condemned, because he has not believed on the name of the only begotten Son of God. Now this is the ground of condemnation, that the light is come into the world, and men have preferred the darkness to the light, because their deeds were evil. For whosoever does evil, hates the light, and shuns it, lest his deeds should be detected. But he who obeys the truth comes to the light, that it may be manifest that his actions are agreeable to God.

22. After this, Jesus went with his disciples into the territory of Judea, where he remained with them, and immersed. John also was immersing in Enon near Salim, because there was much water there; and people came thither and were immersed. For John was not yet cast into prison.

Now John's disciples had a dispute with a Jew about purification. Whereupon they went to John, and said to him, Rabbi, he who was with you near the Jordan, of whom you gave so great a character; he too immerses, and the people flock to him. John answered, A man can have no power but what he derives from heaven. You yourselves are witnesses for me, that I said, 'I am not the Messiah, but am sent before him.' The bridegroom is he who has the bride; but the friend of the bridegroom, who assists him, rejoices to hear the bridegroom's voice: this my joy therefore is complete. He must increase, while I decrease. He who comes from above, is above all. He who is from the earth is earthly, and speaks as being from the

earth. He who comes from heaven is above all. What he testifies is what he has seen and heard; yet his testimony is not received. He who receives his testimony, vouches the veracity of God. For he whom God has commissioned, relates God's own words; for [to him] God gives not the Spirit by measure. The Father loves the Son, and has subjected all things to him. He who believes on the Son has life eternal; he who rejects the Son, shall not see life; but the vengeance of God awaits him.

SECTION III.

The Journey to Galilee.

IV. JESUS, knowing that the Pharisees were informed that he made and immersed more disciples than John (though it was not Jesus himself, but his disciples, who immersed,) left Judea, and returned to Galilee.

Being obliged to pass through Samaria, he came to a Samaritan city called Sychar,* near the heritage which Jacob gave his son Joseph. Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the sixth hour.†

7. A woman of Samaria having come to draw water, Jesus said to her, Give me to drink (for his disciples were gone into the city to buy food;) the Samaritan woman answered, How is it that you who are a Jew, ask drink of me who am a Samaritan? (for the Jews have no friendly intercourse with the Samaritans.) Jesus replied, If you knew the bounty of God, and who it is that says to you, 'Give me to drink,' you would have asked him, and he would have given you living water. She answered, Sir, you have no bucket, and the well is deep: whence then have you the living water? Are you greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus replied, Whoso drinks of this water, will thirst again; but whoever shall drink of the water which I shall give him, shall never thirst more; but the water which I shall give, shall be in him a fountain springing up to everlasting life. The woman answered, Sir, give me this water, that I may never be thirsty, nor come hither to draw. Jesus said to her, Go, call your husband, and come back. She answered, I have no husband. Jesus replied, You say well, 'I have no husband;' for you have had five husbands; and he whom you now have, is not your husband. In this you have spoken truth. The woman said, Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship. Jesus answered, Woman, believe me, the time approaches, when you shall neither come to this mountain, nor go to Jerusalem, to worship the Father. You worship what you know not; we worship what we know: for salvation is from the Jews. But the time comes, or rather is come, when the true worshippers shall worship the Father in spirit and truth: for such are the worshippers whom the

*In the Old Testament, Shechem.

†Appendix, No. XXX.

Father requires. God is a spirit, and they that worship him, must worship him in spirit and truth. The woman replied, I know that the Messiah* comes, (that is, Christ;†) when he is come, he will teach us all things. Jesus said to her, I who speak to you am he.

Upon this his disciples came and wondered that he talked with a woman; yet none of them said, 'What do you seek?' or why do you talk with her?' Then the woman left her pitcher, and having gone into the city, said to the people, Come, see a man who has told me all that ever I did. Is this the Messiah? They accordingly went out of the city and came to him.

Meanwhile the disciples entreating him, said, Rabbi, eat. He answered, I have meat to eat of which you know not. Then said his disciples one to another, Has any man brought him food? Jesus answered, My food is to do the will of him who sent me, and to finish his work. Say not, 'After four months comes harvest.' But I say, lift up your eyes, and survey the fields; for they are already white enough for harvest. The reaper receives wages, and gathers the fruits for eternal life, that both the sower and the reaper may rejoice together. For herein the proverb is verified, 'One sows, and another reaps.' I send you to reap that whereon you have bestowed no labor: others labored, and you get possession of their labors.

39. Now many Samaritans of that city believed in him on the testimony of the woman who said, 'He told me all that ever I did.' When, therefore, they came to him, they besought him to stay with them, and he stayed there two days. And many more believed because of what they heard from himself; and they said to the woman, It is not now on account of what you have reported, that we believe; for we have heard him ourselves, and know that this is truly the Saviour of the world, the Messiah.

After the two days Jesus departed and went to Galilee [but not to Nazareth;] for he had himself declared that a prophet is not regarded in his own country. Being come into Galilee, he was well received by the Galileans, who had seen all that he did at Jerusalem during the festival; for they likewise attended the festival.

Then Jesus returned to Cana of Galilee, where he had made the water wine. And there was a certain officer of the court, whose son lay sick at Capernaum, who, having heard that Jesus was come from Judea into Galilee, went to him, and entreated him to come and cure his son who was dying. Jesus said to him, Unless you see signs and prodigies, you will not believe. The officer answered, Come, sir, before my child die. Jesus replied, Go your way. Your son is well. And the man believed the word which Jesus had spoken, and went his way. As he was returning, his servants met him, and acquainted him that his boy was well. He then inquired of them the hour when he began to mend. They answered, Yesterday, at the seventh hour, the fever left him. Then the father knew that it was the same hour at which Jesus said to him, 'Your son is well;' and he and all his family believed. This second miracle Jesus performed after returning from Judea to Galilee.

* *The anointed.* † *The anointed.*

SECTION IV.

The Cure at Bethesda.

V. AFTERWARDS there was a Jewish festival, and Jesus went to Jerusalem. Now there is at Jerusalem, nigh the sheep gate, a bath, called in Hebrew Bethesda, which has five covered walks. In these lay a great number of sick, blind, lame, and palsied people, waiting for the moving of the water. For a messenger at times descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.

Now there was one there who had been diseased eight and thirty years. Jesus, who saw him lying, and knew that he had been long ill, said to him, Do you desire to be healed? The diseased man answered, Sir, I have nobody to put me into the bath when the water is agitated; but while I am going, another gets down before me. Jesus said to him, Arise, take up your couch, and walk. Instantly the man was healed, and took up his couch, and walked.

Now that day was the Sabbath. The Jews therefore said to him that was cured, This is the Sabbath. It is not lawful for you to carry the couch. He answered, He who healed me, said to me, 'Take up your couch and walk.' They asked him then, Who is the man that said to you, 'Take up your couch and walk?' But he that had been healed, knew not who it was; for Jesus had slipped away, there being a crowd in the place.

Jesus afterwards finding him in the temple, said to him, Behold you are cured; sin no more, lest something worse befall you. The man went and told the Jews that it was Jesus who had cured him. Therefore the Jews persecuted Jesus, and sought to kill him, because he had done this on the Sabbath.

17. But Jesus answered them, As my Father hitherto works, I work. For this reason the Jews were the more intent to kill him, because he had not only broken the Sabbath, but by calling God peculiarly his Father, had equalled himself with God. Then Jesus addressed them, saying, Most assuredly, I say to you, the Son can do nothing of himself, but as he sees the Father do: for what things soever he does, such does the Son likewise. For the Father loves the Son, and shows him all that he himself does: nay, and will show him greater works than these, works which will astonish you. For as the Father raises and quickens the dead, the Son also quickens whom he will: for the Father judges no person, having committed the power of judging entirely to the Son, that all might honor the Son, as they honor the Father. He that honors not the Son, honors not the Father who sent him. Most assuredly, I say to you, he who hears my doctrine, and believes him who sent me, has eternal life, and shall not incur condemnation, having passed from death to life. Most assuredly, I say to you, the time comes, or rather is come, when the dead shall hear the voice of the Son of God, and hearing they shall live. For as the Father has life in himself, so has he given to the Son to have life in himself; and has given him even the judicial

* House of mercy.

authority, because he is a Son of Man. Wonder not at this; for the time comes when all that are in their graves shall hear his voice, and shall come forth. They that have done good, shall arise to enjoy life; they that have done evil, shall arise to suffer punishment. I can do nothing of myself; as I hear I judge; and my judgment is just, because I seek not to please myself, but to please the *Father* who sent me.

If I [alone] testify concerning myself, my testimony is not to be regarded: there is another who testifies concerning me; and I know that his testimony of me ought to be regarded. You yourselves sent to John, and he bore witness to the truth. As for me, I need no human testimony; I only urge this for your salvation. He was the lighted and shining lamp; and for a while you were glad to enjoy his light.

But I have greater testimony than John's; for the works which the Father has empowered me to perform, the works themselves which I do, testify for me, that the Father has sent me.

Nay, the Father who sent me, has himself attested me. Did you never hear his voice, or see his form? Or have you forgotten his declaration, that you believe not him whom he has commissioned?

39. You search the scriptures, because you think to obtain, by them, eternal life. Now these also are witnesses for me; yet you will not come to me that you may obtain life. I desire not honor from men; but I know you, that you are strangers to the love of God. I am come in my Father's name, and you do not receive me; if another come in his own name, you will receive him. How can you believe, while you court honor one from another, regardless of the honor which comes from God alone? Do not think that I am he who will accuse you to the Father. Your accuser is Moses, in whom you confide. For if you believed Moses, you would believe me, for he wrote concerning me. But if you believe not his writings, how shall you believe my words?

SECTION V.

The People twice fed in the Desert.

VI. AFTERWARDS Jesus crossed the sea of Galilee [also called] of Tiberias: and a great multitude followed him, because they had seen the miraculous cures which he had performed. And Jesus went up on a mountain; where he sat down with his disciples. Now the passover, the Jewish festival, was near.

Jesus lifting up his eyes, and perceiving that a great multitude was flocking to him, said to Philip, Whence shall we buy bread to feed these people? (This he said to try him; for he knew himself what he was to do.) Philip answered, Two hundred denarii* would not purchase bread enough to afford every one a morsel. One of his disciples, Andrew, Simon Peter's brother, said to him, Here is a boy has five barley loaves, and two small fishes, but what are they among so many? Jesus said, Make the men lie down. Now there was

*.About 25 dollars.

much grass in the place. So they lay down, in number about five thousand. And Jesus took the loaves, and having given thanks, distributed them to those who had lain down. He gave them also of the fishes as much as they would. When they had eaten sufficiently, he said to his disciples, Gather up the fragments which remain that nothing be lost. They therefore gathered, and with the fragments which the people had left, of the five barley loaves, they filled twelve baskets. When those men had seen the miracle which Jesus had wrought, they said, This is certainly the Prophet who comes into the world. Then Jesus knowing that they intended to come, and carry him off to make him king, withdrew again alone to the mountain.

In the evening his disciples went to the sea, and having embarked, were passing by sea to Capernaum. It was now dark; and Jesus was not come to them. And the water was raised by a tempestuous wind. When they had rowed about five and twenty or thirty furlongs,* they observed Jesus walking on the sea, very near the bark, and were afraid. But he said to them, It is I, be not afraid. Then they gladly received him into the bark; and the bark was immediately at the place whither they were going.

On the morrow, the people who were on the sea-side, knowing that there had been but one boat there, and that Jesus went not into the boat with his disciples, who went alone (other boats however arrived from Tiberias, nigh the place where they had eaten, after the Lord had given thanks,) knowing, besides, that neither Jesus nor his disciples were there, embarked and went to Capernaum seeking Jesus.

25. Having found him on the opposite shore, they said to him, Rabbi, when did you come hither? Jesus answered, Most assuredly, I say to you, you seek me, not because you saw miracles, but because you eat of the loaves, and were satisfied. Work not for the food which perishes, but for the food which endures through eternal life, which the Son of Man will give you: for to him the Father, that is, God, has given his attestation. They asked him, therefore, What are the works which God requires us to do? Jesus answered, This is the work which God requires, that you believe on him whom he has commissioned. They replied, What miracle then do you, that seeing it, we may believe you? What do you perform? Our fathers eat the manna in the desert; as it is written, "*He gave them bread of heaven to eat.*" Jesus then said to them, Most assuredly, I say to you, Moses did not give you the bread of heaven; but my Father gives you the true bread of heaven: for the bread of God is that which descends from heaven, and gives life to the world. They said, therefore, to him, Master, give us always this bread. Jesus answered, I am the bread of life. He who comes to me shall never hunger, and he who believes on me shall never thirst.

But as I told you, though you have seen me, you do not believe. Whatever the Father gives me, will come to me; and

* *Between three and four miles.*

him who comes to me I will not reject. For I descended from heaven to do, not my own will, but the will of him who sent me. Now this is the will of him who sent me, that I should lose nothing of what he has given me, but raise the whole again at the last day. This is the will of him who sent me, that whoever recognizes the Son, and believes on him, should obtain eternal life, and that I should raise him again at the last day.

The Jews then murmured against him, because he said, 'I am the bread which descended from heaven;' and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I descended from heaven?' Jesus *therefore* answered, Murmur not amongst yourselves: no man can come to me, unless the Father who has sent me, draw him; and him I will raise again at the last day. It is written in the prophets, "*They shall be all taught of God.*" Every one who has heard, and learnt from the Father, comes to me. Not that any man, except him who is from God, has seen the Father. He indeed has seen the Father. Most assuredly, I say to you, he who believes on me has eternal life. I am the bread of life. Your fathers eat the manna in the desert, and died. Behold the bread which descended from heaven, that whoso eats thereof may not die. I am the living bread which descended from heaven. Whoso eats of this bread shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world.

52. The Jews then debated among themselves, saying, How can this man give us his flesh to eat? Jesus, therefore, said to them, Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you have not life in you. He that eats my flesh, and drinks my blood, has eternal life; and I will raise him again at the last day: for my flesh is truly meat, and my blood is truly drink. He who eats my flesh, and drinks my blood, abides in me, and I abide in him. As the Father lives who sent me; and I live by the Father; even so he who feeds on me, shall live by me. This is the bread which descended from heaven. It is not like *the manna* which your fathers eat, for they died: he that eats this bread shall live for ever. This discourse he spoke in the synagogue, teaching in Capernaum.

Many of his disciples having heard it, said, This is hard doctrine; who can understand it? Jesus knowing in himself that his disciples murmured at it, said to them, Does this scandalize you? What if you should see the Son of Man re-ascending thither, where he was before? It is the Spirit that quickens; the flesh profits nothing. The words which I speak to you are spirit and life. But there are some of you who do not believe. (For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.) He added, Therefore I said to you, that no man can come to me, unless it be given him by my Father.

From this time many of his disciples withdrew, and accompanied him no longer. Then said Jesus to the twelve, Will you also go away? Simon Peter answered, Master, to whom should we go?

You have the words of eternal life: and we believe and know that you are the Messiah, the Son of the living God. Jesus answered them, Have not I chosen you twelve, yet one of you is a spy? He meant Judas Iscariot son of Simon; for it was he who was to betray him, though he was one of the twelve.

VII. After this Jesus travelled about in Galilee; for he would not reside in Judea, because the Jews sought to kill him.

SECTION VI.

The Feast of Tabernacles.

NOW the Jewish feast of tabernacles was near. His brothers, therefore, said to him, Leave this country, and go into Judea, that your disciples may also see the works which you do. For whosoever courts renown, does nothing in secret: since you perform such things, show yourself to the world. (For not even his brothers believed on him.) Jesus answered, My time is not yet come; any time will suit you. The world cannot hate you; but me it hates, because I disclose the wickedness of its actions. Go you to this festival: I go not thither, because it is not my time. Having said this, he remained in Galilee.

10. But when his brothers were gone, he also went to the festival, not publicly, but rather privately. At the festival, the Jews inquired after him, and said, Where is he? And there was much whispering among the people concerning him. Some said, He is a good man. Others, No; he seduces the multitude. Nobody, however, spoke openly of him, for fear of the Jews.

About the middle of the festival, Jesus went into the temple and was teaching. And the Jews said with astonishment, Whence comes this man's learning who was never taught? Jesus made answer, My doctrine is not mine, but his who sent me. Whosoever is minded to do his will, shall discern whether my doctrine proceed from God or from myself. Whoever teaches what proceeds from himself, seeks to promote his own glory; whosoever seeks to promote the glory of him who sent him, deserves credit, and is a stranger to deceit. Did not Moses give you the law? Yet none of you keep the law. Why do you seek to kill me? The people answered, You are possessed. Who seeks to kill you? Jesus replied, I have performed one action which surprises you all. Moses instituted circumcision among you (not that it is from Moses, but from the patriarchs,) and you circumcise on the Sabbath.* If, on the Sabbath, a child receive circumcision, that the law of Moses may not be violated; are you incensed against me, because I have, on the Sabbath, cured a man whose whole body was disabled? Judge not from personal regards, but judge according to justice.

Then some inhabitants of Jerusalem said, Is not this he whom they seek to kill? Lo! he speaks boldly, and they say nothing to him. Do the rulers indeed acknowledge that this is the Messiah?

* *Saturday.*

But we know whence this man is; whereas, when the Messiah shall come, nobody will know whence he is. Jesus, who was then teaching in the temple, cried, Do you know both who, and whence, I am? I came not of myself. But he is true who sent me, whom you know not. As for me, I know him, because I came from him, and am commissioned by him. Then they sought to apprehend him, but none laid hands on him; for his hour was not yet come. Many of the people, however, believed on him, and said, When the Messiah shall come, will he do more miracles than this man does?

When the Pharisees heard that the people muttered such things concerning him, they and the chief priests despatched officers to seize him. Jesus therefore said, Yet a little while I remain with you; then I go to him who sent me. You shall seek me, but shall not find me, nor be able to get thither where I shall be. The Jews said among themselves, Whither will he go that we shall not find him? Will he go to the dispersed Greeks, and teach the Greeks? What means he by saying, 'Ye shall seek me, but shall not find me, nor be able to get thither where I shall be?'

37. On the last and greatest day of the festival Jesus stood and cried, saying, If any man thirst, let him come to me and drink. He who believes on me, as the Scripture says, shall prove a cistern whence rivers of living water shall flow. This he spoke of the Spirit which they who believed on him were to receive; for the Spirit was not yet [given,] because Jesus was not yet glorified. Many of the people having heard what was spoken, said, This is certainly the Prophet. Some said, This is the Messiah. Others, Does the Messiah come from Galilee? Does not the Scripture say that the Messiah will be of the posterity of David, and come from Bethlehem, the village whence David was? Thus the people were divided concerning him; and some of them would have seized him, but nobody laid hands upon him.

Then the officers returned to the chief priests and Pharisees, who asked them, Wherefore have you not brought him? The officers answered, Never man spoke like this man. The Pharisees replied, Are you also seduced? Has any of the rulers, or of the Pharisees, believed on him? But this populace which knows not the law is accursed. Nicodemus, one of themselves, (he who came to Jesus by night,) said to them, Does our law permit us to condemn a man without hearing him, and knowing what he has done? They answered him, Are you also a Galilean? Search and you will find, that prophets arise not out of Galilee. *Then every man went to his own house: but Jesus went to the Mount of Olives.*

VIII.—2. *Early in the morning he returned to the temple, and all the people having come to him, he sat down and taught them. Then the Scribes and Pharisees brought to him a woman taken in adultery, and having placed her in the middle, said to him, Rabbi, this woman was surprized in the act of adultery. Now Moses has commanded in the law that such should be stoned; but what do you say? They said this to try him, that they might have matter for accusing him. But Jesus having stooped down, was writing with his finger upon the ground.*

*As they continued asking him, he raised himself and said to them, Let him who is sinless amongst you throw the first stone at her. Again having stooped down, he wrote upon the ground. They hearing that, withdrew one after another, the eldest first, till Jesus was left alone with the woman standing in the middle. Jesus raising himself, and seeing none but the woman, said to her, Woman, where are those your accusers? Has nobody passed sentence on you? She answered, Nobody, sir. Jesus said to her, Neither do I pass sentence on you. Go and sin no more.**

Again Jesus addressed the people, saying, I am the light of the world: he who follows me shall not walk in darkness, but shall have the light of life. The Pharisees therefore retorted, You testify concerning yourself; your testimony is not to be regarded. Jesus answered, Though I testify concerning myself, my testimony ought to be regarded; because I know whence I came, and whither I go. As for you, you know not whence I come, and whither I go. You judge from passion; I judge nobody: and if I do, my judgment ought to be regarded; for I am not single, but concur with the Father who sent me. It is a maxim in your law, that the concurrent testimony of two is credible. Now I am one who testify concerning myself; the Father that sent me is another who testifies of me. Then they asked him, Where is your Father? Jesus answered, You know neither me, nor my Father: if you knew me, you would know my Father also. These things *Jesus* spoke in the treasury, as he taught in the temple, and nobody seized him, his hour not being yet come.

21. Again Jesus said to them, I am going away; you will seek me, and shall die in your sin; whither I go, you cannot come. Then said the Jews, Will he kill himself, that he says, 'Whither I go, ye cannot come?' He said to them, You are from beneath; I am from above. You are of this world; I am not of this world; therefore I said, You shall die in your sins; for if you believe not that I am he, you shall die in your sins. They, therefore, asked him, Who are you? Jesus answered, The same that I told you formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I do but publish to the world what I have learnt from him. They did not perceive that he meant the Father. Jesus, therefore, said to them, When you shall have raised the Son of Man on high, then you shall know what I am; and that I do nothing of myself, and say nothing which the Father has not taught me. And he who sent me is with me. The Father has not left me alone, because I always do what pleases him. While he spoke thus, many believed on him. Jesus, therefore, said to those Jews who believed him. If you persist in my doctrine, you are my disciples indeed. And you shall know the truth; and the truth shall make you free.

Some made answer, We are Abraham's offspring, and were never enslaved to any man. How say you, 'You shall be made free?' Jesus replied, Most assuredly, I say to you, whosoever commits sin is a slave to sin. Now the slave abides not in the family perpetually, the son abides perpetually. If, therefore, the

*Appendix, No. XXXI.

So make you free, you will be free indeed. I know that you are Abraham's offspring, yet you seek to kill me, because my doctrine has no place in you. I speak what I have seen with my Father; and you do what you have learnt from your father. They answered, Abraham is our father. Jesus replied, If you were Abraham's children, you would act as Abraham acted. But now you seek to kill me, a man who have told you the truth which I received from God. Abraham acted not thus. You do the deeds of your father. They answered, We were not born of fornication. We have one Father, even God. Jesus replied, If God were your Father, you would love me; for I proceeded, and am come from God. I came not of myself. He sent me. Why do you not understand my language? It is because you cannot bear my doctrine. The devil is your father, and the desires of your father you will gratify: he was a manslayer from the beginning: he swerved from the truth, because there is no veracity in him. When he tells a lie, he speaks suitably to his character; for he is a liar, and the father of lying. As for me, because I speak the truth, you do not believe me. Which of you convicts me of falsehood? And if I speak truth, why do you not believe me? He who is of God regards God's words. You regard them not, because you are not of God.

48. The Jews then answered, Have we not reason to say, You are a Samaritan, and have a demon? Jesus replied, I have not a demon; but I honor my Father, and you dishonor me. As for me, I seek not to promote my own glory; another seeks it who judges. Most assuredly, I say to you, whoever keeps my word, shall never see death. The Jews then said to him, Now we are certain that you have a demon: Abraham is dead, and the prophets; yet you say, 'Whoever keeps my word, shall never taste death.' Are you greater than our father Abraham, who is dead? The prophets also are dead: whom do you think yourself? Jesus answered, If I commend myself, my commendation is nothing: it is my Father whom you call your God who commends me. Nevertheless you know him not; but I know him; and if I should say, I know him not, I should speak falsely like you: but I know him, and keep his word. Abraham your father longed to see my day, and he saw and rejoiced. The Jews replied, You are not yet fifty years old, and you have seen Abraham? Jesus answered, Most assuredly, I say to you, before Abraham was born, I am. Then they took up stones to cast at him; but Jesus concealed himself and went out of the temple, *passing through the midst of them.*

SECTION VII.

The Cure of the Man born Blind.

IX. AS Jesus passed along, he saw a man who had been born blind. And his disciples asked him, saying, Rabbi, who sinned; this man or his parents, that he was born blind? Jesus answered, Neither this man nor his parents sinned. It was only that the works of God might be displayed upon him. I must do the work of him who sent me, while it is day; night comes when no man can work,

While I am in the world, I am the light of the world. Having said this, he spit upon the ground, and with the clay which he made with the spittle, anointed the blind man's eyes, and said to him, Go wash your eyes in the pool of Siloam (which signifies Sent.*) He went therefore and washed them, and returned seeing.

Then the neighbors, and they who had before seen him blind, said, Is not this he who sat and begged? Some said, It is he; others, He is like him. He said, I am he. They asked him then, How did you receive your sight? He answered, A man called Jesus, made clay and anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash your eyes.' I went accordingly, and washed them, and saw. Then they asked him, Where is he? He answered, I know not.

Then they brought him who had been blind to the Pharisees: (now it was on a Sabbath that Jesus made the clay and gave him his sight.) The Pharisees likewise, therefore, asked him how he had received his sight. He answered, He put clay on my eyes, and I washed them, and now see. Upon this some of the Pharisees said, This man is not from God, for he observes not the Sabbath. Others said, How can one that is a sinner perform such miracles? And they were divided among themselves. Again they asked the man who had been blind, What do you say of him for giving you sight? He answered, He is a Prophet.

18. But the Jews believed not that the man had been blind, and had received his sight, until they called his parents and asked them, Do you say that this is your son who was born blind? How then does he now see? His parents answered, We know that this is our son, and that he was born blind; but how he now sees we know not. He is of age, ask him; he will answer for himself. His parents spoke thus, because they feared the Jews: for the Jews had already determined that whosoever acknowledged Jesus to be the Messiah should be expelled the synagogue. For this reason his parents said, 'He is of age, ask him.'

A second time, therefore, they called the man who had been born blind, and said to him, Give glory to God; we know that this man is a sinner. He replied, Whether he be a sinner, I know not: one thing I know, that I was blind, and now see. They said to him again, What did he to you? How did he make you see? He answered, I told you before; did you not hear? Why would you hear it repeated? Will you also be his disciples? Then they reviled him and said, You are his disciple. As for us, we are disciples of Moses. We know that God spoke to Moses; as for this man, we know not whence he is. The man replied, This is surprising, that you know not whence he is, although he has given me sight. We know that God hears not sinners; but if any man worship God, and obey him, that man he hears. Never was it heard before, that any man gave sight to one born blind. If this man were not from God, he could do nothing. They replied, You were altogether born in sins, and do you teach us? And they cast him out.

* *In the Old Testament, Shiloah and Siloah.*

Jesus heard that they had cast him out, and having met him, said to him, Do you believe on the Son of God? He answered, Who is he, sir, that I may believe on him? Jesus said to him, Not only have you seen him; but it is he who talks with you. And he cried, Master, I believe, and threw himself prostrate before him. And Jesus said, For judgment am I come into this world, that they who see not, may see; and they who see, may become blind. Some Pharisees, who were present, hearing this, said to him, Are we also blind? Jesus answered, If you were blind, you would not have sin; but you say, 'We see,' therefore your sin remains.

X. Most assuredly, I say to you, he who enters not by the door into the sheepfold, but climbs over the fence, is a thief and a robber. The shepherd always enters by the door. To him the door-keeper opens, and the sheep obey his voice. His own sheep he calls by name and leads out. And having put out his sheep, he walks before them, and they follow him, because they know his voice. They will not follow a stranger, but flee from him, because they know not the voice of strangers. Jesus addressed this similitude to them, but they did not comprehend what he said. He therefore added, Most assuredly, I say to you, I am the door of the fold. All who have entered [in another manner] are thieves and robbers, but the sheep obeyed them not. I am the door: such as enter by me shall be safe: they shall go in and out, and find pasture. The thief comes only to steal, to slay, and to destroy. I am come that they may have life, and more than life.

11. I am the good shepherd. The good shepherd gives his life for the sheep. The hireling, who is not the shepherd, and to whom the sheep do not belong, when he sees the wolf coming, abandons the sheep and flees: and the wolf tears some and disperses the flock. The hireling flees, because he is a hireling, and cares not for the sheep. I am the good shepherd. I both know my own, and am known by them; (even as the Father knows me, and I know the Father;) and I give my life for the sheep. I have other sheep besides, which are not of this fold. Them I must also bring; and they will obey my voice; and there shall be one flock, one shepherd. For this the Father loves me, because I give my life, to be afterwards resumed. No one forces it from me; but I give it of myself. I have power to give it, and I have power to resume it. This commission I have received from my Father.

Again there was a division among the Jews, occasioned by this discourse. Many of them said, He has a demon and is mad; why do you hear him? Others said, These are not the words of a demoniac. Can a demon give sight to the blind?

Once, when they were celebrating the feast of the dedication at Jerusalem, it being winter; as Jesus walked in the temple in Solomon's portico, the Jews surrounding him, said to him, How long will you keep us in suspense? If you be the Messiah, tell us plainly. Jesus answered, I said to you, but you believed not, 'The works which I do in my Father's name testify of me.' As for you, you believe not, because you are not of my sheep. 'My sheep,' as I told you, 'obey my voice;' I know them, and they follow me. Besides,

I give them eternal life; and they shall never perish, neither shall any one wrest them out of my hands. My Father, who gave them me, is greater than all; and none can wrest them out of my Father's hand. I and the Father are one.

Then the Jews again took up stones to stone him. Jesus said to them, Many good works I have shown you from my Father; for which of these works do you stone me? The Jews answered, For a good work we do not stone you; but for blasphemy, because you, being a man, make yourself God. Jesus replied, Is it not written in your law, "*I said, You are gods?*" If the law styled them gods to whom the word of God was addressed, and if the language of scripture is unexceptionable, do you charge him with blasphemy whom the Father has consecrated his Apostle to the world, for calling himself his Son? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works, that you may know and believe that the Father is in me, and I am in him.

Thereupon, they attempted again to seize him; but he escaped out of their hands, and retired again towards the Jordan, and abode in the place where John first immersed. And many resorted to him, who said, John indeed wrought no miracle; but all that John spoke of this man is true. And many believed on him there.

SECTION VIII.

Lazarus raised from the Dead.

XI. NOW one Lazarus of Bethany, the village of Mary and her sister Martha, was sick. (It was that Mary who anointed the Lord with balsam, and wiped his feet with her hair, whose brother Lazarus was sick.) The sisters therefore sent to tell Jesus: Master, lo, he whom you love is sick. Jesus hearing it, said, This sickness will not prove fatal, but conduce to the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. Having then heard that he was sick, Jesus staid two days in the place where he was.

Afterwards he said to the disciples, Let us return to Judea. The disciples answered, Rabbi, but very lately the Jews would have stoned you, and would you return thither? Jesus replied, Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world: but if he walk in the night, he stumbles, because there is no light. Having spoken this, he added, Our friend Lazarus sleeps, but I go to wake him. Then said his disciples, Master, if he sleep, he will recover. Jesus spoke of his death; but they thought that he spoke of the repose of sleep. Then Jesus told them plainly, Lazarus is dead. And on your account I am glad that I was not there, that you may believe; but let us go to him. Then Thomas,* that is Didymus,† said to his fellow-disciples, Let us also go, that we may die with him.

When Jesus came, he found that Lazarus had been already four

*Thomas in Chaldee, and †Didymus in Greek, both signify twin.

days in the tomb. (Now Bethany being about fifteen furlongs* from Jerusalem,) many of the Jews came to Martha and Mary to comfort them on the death of their brother. Martha having heard that Jesus was coming, went and met him; but Mary remained in the house. Then Martha said to Jesus, Master, if you had been here, my brother had not died. But I know that even now, whatsoever you shall ask of God, God will give you. Jesus said to her, Your brother shall rise again. Martha replied, I know that he will rise at the resurrection on the last day. Jesus said to her, I am the resurrection and the life. He who believes on me, though he were dead, shall live; and no man who lives and believes on me, shall ever die. Do you believe this? She answered, Yes, Master, I believe that you are the Messiah, the Son of God, He who comes into the world. Having said this, she went and called Mary her sister, whispering her, The Teacher is come, and calls for you. When Mary heard this, she instantly rose and went to him. Now Jesus had not yet entered the village, but was in the place where Martha met him. The Jews, then, who were condoling with Mary in the house, when they saw that she arose hastily, and went out, followed her, saying, She is going to the tomb to weep there. Mary being come to the place where Jesus was, and seeing him, threw herself at his feet, saying, Had you been here, Master, my brother had not died. When Jesus saw her weeping, and the Jews weeping who came with her, he groaned deeply, and was troubled, and said, Where have you laid him? They answered and said, Master, come and see. Jesus wept. The Jews therefore said, Mark how he loved him. But some of them said, Could not he who gave sight to the blind man, even have prevented this man's death? Jesus therefore again groaning came to the monument. It was a cave, the entrance whereof was shut up with a stone. Jesus said, Remove the stone. Martha, the sister of the deceased, answered, Sir, by this time the smell is offensive, for this is the fourth day. Jesus replied, Said I not to you, 'If you believe, you shall see the glory of God?' Then they removed the stone. And Jesus lifting up his eyes, said, Father, I thank thee that thou hast heard me. As for me, I know that thou hearest me always; but I speak for the people's sake who surround me, that they may believe that thou hast sent me. After these words, raising his voice, he cried, Lazarus, come forth! And he who had been dead came forth, bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them, Unbind him, and let him go. Many therefore of the Jews who had come to Mary, and seen what Jesus did, believed on him. But some of them repaired to the Pharisees, and told them what Jesus had done.

47. Whereupon the chief priests and the Pharisees assembled the sanhedrim, and said, What are we doing? for this man works many miracles. If we let him go on thus, every body will believe on him, and the Romans will come and destroy both our place and nation. One of them named Caiaphas, who was high priest that year, said to them, You are utterly at a loss, and do not consider, that it is better

*Near two miles.

for us that one man die for the people, than that the whole nation should be ruined.* This he spoke, not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that he should assemble into one body the dispersed children of God. From that day, therefore, they concerted how they might destroy him. For this reason Jesus appeared no longer publicly among the Jews, but retired to the country, near the desert, to a city called Ephraim, and continued there with his disciples.

Meantime the Jewish passover approached, and many went to Jerusalem from the country, before the passover, to purify themselves. These inquired after Jesus, and said one to another, as they stood in the temple, What do you think? Will he not come to the festival? Now the chief priests and the Pharisees had issued an order that whosoever knew where he was, should discover it, that they might apprehend him.

XII. Six days before the passover Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of those who were at table with him. Then Mary taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus; and wiped them with her hair, so that the house was filled with the odor of the balsam. Whereupon one of his disciples, Judas Iscariot, Simon's son, who was to betray him, said, Why was not this balsam sold for three hundred denarii,† which might have been given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put therein. Then Jesus said, Let her alone. She has reserved this to embalm me against the day of my burial. For you will always have the poor amongst you; but me you will not always have.

A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also, because he proved the occasion that many Jews forsook them and believed on Jesus.

SECTION IX.

The Entry into Jerusalem.

ON the morrow a great multitude who were come to the festival, hearing that Jesus was on the road to Jerusalem, took branches of palm-trees, and went to meet him, crying, Hosanna!‡ blessed be Israel's King who comes in the name of the Lord.§ Now Jesus having found a young ass, was riding thereon, agreeably to what is written, "*Fear not, daughter of Zion; behold your King comes, sitting on an ass's colt.*" These things the disciples did not understand at first; but after Jesus was glorified, they remembered that thus it had been written concerning him, and that thus they had done to him.

*Appendix, No. XXXII. †About 36 dollars.

‡Save now I pray. §Jehovah.

And the people who had been present attested that he called Lazarus out of the tomb, and raised him from the dead. It was the rumor that he had wrought this miracle, which made the people crowd to meet him. The Pharisees therefore said among themselves, Are you not sensible that you have no influence? Behold the world is gone after him.

Now among those who came to worship at the festival, there were some Greeks. These applied to Philip of Bethsaida in Galilee, making this request, Sir, we wish to see Jesus. Philip went and told Andrew: then Andrew and Philip told Jesus.

Jesus answered them, saying, The time is come when the Son of Man must be glorified. Most assuredly, I say to you, when a grain of wheat is thrown into the ground, unless it die, it remains single; but if it die, it becomes very fruitful. He who loves his life, shall lose it; and he who hates his life in this world, shall preserve it eternally in the next. Would any man serve me? let him follow me; and where I am, there shall my servant also be. If any man serve me, my Father will reward him.

27 Now is my soul troubled, and what shall I say? [Shall I say] "Father, save me from this hour?" But I came on purpose for this hour. Father, glorify thy name. Then came a voice from heaven, which said, I have both glorified, and will again glorify it. The people present heard the sound, and said, It thundered: others said, A heavenly messenger spoke to him. Jesus said, This voice came not for my sake, but for yours. Now must this world be judged. Now must the prince of this world be cast out. As for me, when I shall be lifted up from the earth, I will draw all men to myself. This he said alluding to the death which he was to suffer. The people answered, We have learnt from the law that the Messiah will live for ever. How do you say then that the Son of Man must be lifted up? Who is this, the Son of Man? Jesus said to them, Yet a little while the light continues with you; walk, while you have it, lest darkness overtake you: for he that walks in darkness knows not whither he goes. Confide in the light, while you enjoy it, that you may be sons of light. Having spoken these words, he withdrew himself privately from them.

But though he had performed so many miracles before them, they believed not on him; so that the word of the Prophet Isaiah was verified, "*Lord, who has believed our report?*" and "*To whom is the arm of the Lord* discovered?*" For this reason they could not believe; Isaiah having said also, "*He has blinded their eyes, and blunted their understanding, that they might not see with their eyes, comprehend with their understanding, and repent that I might reclaim them.*" These things said Isaiah, when he saw his glory and spoke concerning him. Nevertheless there were several even of the magistrates who believed on him, but, for fear of the Pharisees, did not avow it, lest they should be expelled the synagogue; for they preferred the approbation of men to the approbation of God.

* *Jehovah.*

Then Jesus raising his voice, said, He who believes on me, it is not on me he believes, but on him who sent me. And he who beholds me, beholds him who sent me. I am come a light into the world, that whosoever believes on me, may not remain in darkness. And if any man hear my words, but do not observe them, it is not I who condemn him; for I came, not to condemn the world, but to save the world. He who despises me and rejects my instructions, has what condemns him. The doctrine which I have taught will condemn him at the last day. For I have not said any thing from myself, but the Father who sent me, has commanded me what I should enjoin, and what I should teach. And I know that his commandment is eternal life. Whatever therefore I say, I speak as the Father has given me in charge.

XIII. Jesus having, before the feast of the passover, perceived that his time to remove out of this world to his Father was come, and having loved his own who were in the world, loved them to the last. Now while they were at supper (the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus, though he knew that the Father had subjected every thing to him, and that he came from God, and was returning to God, arose from supper, and laying aside his mantle, girt himself about with a towel. Then he poured water into the bason, and began to wash the feet of his disciples, and to wipe them with the towel wherewith he was girded.

When he came to Simon Peter, Peter said to him, Master, would you wash my feet? Jesus answered, At present you do not comprehend what I am doing; but you shall know hereafter. Peter replied, You shall never wash my feet. Jesus answered, Unless I wash you, you can have no part with me. Simon Peter said to him, Master, not my feet only, but also my hands and my head. Jesus replied, He who has been bathing, needs only to wash his feet; the rest of his body being clean. You are clean, but not all. For he knew who would betray him; therefore he said, 'You are not all clean.'

12. After he had washed their feet he put on his mantle, and replacing himself at the table, said to them, Do you understand what I have been doing to you? You call me the Teacher and the Master; and you say right; for so I am. If I then, the Master and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you should do as I have done to you. Most assuredly, I say to you, the servant is not greater than his master, nor the apostle greater than he who sends him. Happy are you who know these things, provided you practise them.

I speak not of you all. I know whom I have chosen; but that Scripture must be fulfilled, "*He that eats at my table, has lifted his heel against me.*" I tell you this now before it happen, that when it happens, you may believe that I am the person. Most assuredly, I say to you, He that receives whomsoever I send, receives me; and he that receives me, receives him who sent me.

After uttering these words, Jesus was troubled in spirit, and declared, saying, Most assuredly, I say to you, that one of you will betray me. Then the disciples looked one upon another, doubting of whom he spoke. Now one of his disciples, one whom Jesus loved, was lying close to his breast: Simon Peter, therefore, beckoned to him to inquire whom he meant. He then reclining on Jesus' bosom, said to him, Master, who is it? Jesus answered, It is he to whom I shall give this morsel, after I have dipped it. And Having dipped the morsel, he gave it to Judas Iscariot, Simon's son. After receiving the morsel, Satan entered into him. And Jesus said to him, What you do, do quickly. But none at the table knew why he gave this order. Some imagined because Judas had the purse, that Jesus had signified to him to buy necessities for the festival, or to give something to the poor. When Judas had taken the morsel, he immediately went out: and it was night.

31. When he was gone, Jesus said, The Son of Man is now glorified, and God is glorified by him. If God is glorified by him, God also will glorify him by himself, and that without delay. My children, I have now but a little time to be with you. You will seek me, and what I said to the Jews, 'Whither I go, you cannot come,' I say at present to you. A new commandment I give you, that you love one another; that as I have loved you, you also love one another. By this shall all men know that you are my disciples, if you have love one to another.

Simon Peter said to him, Master, Whither are you going? Jesus answered, Whither I am going, you cannot follow me now, but afterwards you shall follow me. Peter replied, Master, why cannot I follow you presently? I will lay down my life for your sake. Jesus answered him, Will you lay down your life for my sake? Most assuredly, I say to you, the cock shall not crow, until you have disowned me thrice.

SECTION X.

Consolation to the Disciples.

XIV. Let not your heart be troubled; believe on God and believe on me. In my Father's house are many mansions. If it were otherwise, I would have told you. I go to prepare a place for you; and after I shall have gone and prepared a place for you, I will return and take you with me, that where I am, there you also may be. And whither I am going, you know, and the way you know. Thomas said to him, Master, we know not whither you are going. How, then, can we know the way? Jesus answered, I am the way, and the truth, and the life: no man comes to the Father; but by me. Had you known me, you would have known my Father also; and henceforth you know him, and have seen him.

Philip said to him, Master, show us the Father, and it suffices us. Jesus replied, have I been with you so long, and do you not yet know me Philip? He that has seen me, has seen the Father.

How do you say, then, 'Show us the Father?' Do you not believe that I am in the Father, and the Father is in me? The words which I speak to you, proceed not from myself: as to the works, it is the Father dwelling in me who does them. Believe that I am in the Father, and the Father is in me; if not on my testimony, be convinced by the works themselves. Most assuredly, I say to you, He who believes on me, shall himself do such works as I do; nay, even greater than these he shall do; because I go to my Father, and will do whatsoever you shall ask in my name. That the Father may be glorified in the Son, whatsoever you shall ask in my name, I will do.

15. If you love me, keep my commandments; and I will entreat the Father, and he will give you another Monitor, to continue with you for ever, even the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him; but you shall know him, because he will abide with you, and be in you. I will not leave you orphans; I will return to you. Yet a little while, and the world shall see me no more; but you shall see me; because I shall live, you also shall live. On that day you shall know that I am in my Father, and you are in me; and I am in you. He that has my commandments and keeps them, he it is who loves me; and he who loves me, will be loved of my Father, and I will love him, and discover myself to him. Judas (not Iscariot) said to him, Master, wherefore will you discover yourself to us, and not to the world? Jesus answering, said to him, If a man love me, he will observe my word; and my Father will love him; and we will come to him, and dwell with him. He who loves me not, disregards my words; yet the word which you hear is not mine, but the Father's who sent me.

I tell you these things while I remain with you. But the Monitor, the Holy Spirit, whom the Father will send in my name; he will teach you all things and remind you of all that I have told you. Peace I leave you, my peace I give you; not as the world gives, do I give to you. Be not disheartened; be not intimidated. You have heard me say, 'I go away and will return to you.' If you loved me, you would rejoice that I go to the Father; because my Father is greater than I. This I tell you now before it happen, that when it happens, you may believe. I shall not henceforth have much conversation with you; for the prince of the world is coming, though he will find nothing in me; but this must be, that the world may know that I love the Father, and do whatsoever he commands me. Arise, let us go hence.

XV. I am the true vine, and my Father is the vine dresser. Every barren branch in me he lops off: every fruitful branch he cleans by pruning, to render it more fruitful. As for you, you are already clean through the instructions I have given you. Abide in me, and I will abide in you: as the branch cannot bear fruit of itself, unless it adhere to the vine; no more can you, unless you adhere to me. I am the vine; you are the branches. He who abides in me, and in whom I abide, produces much fruit: for severed from me you can do nothing. If any man adhere not to me, he is cast forth like the withered branches which are gathered for

fuel, and burnt. If you abide by me, and my words abide in you, you may ask what you will, and it shall be granted you.

Herein is my Father glorified, that you produce much fruit; so shall you be my disciples. As the Father loves me, so love I you: continue in my love. If you keep my commandments, you shall continue in my love; as I have kept my Father's commandments, and continue in his love. I give you these admonitions, that I may continue to have joy in you, and that your joy may be complete: this is my commandment, that you love one another as I love you. Greater love has not any man than this, to lay down his life for his friends. You are my friends, if you do whatever I command you. Henceforth I call not you servants; for the servant knows not what his master will do; but I name you friends: for whatever I have learnt from my Father, I impart to you. It is not you who have chosen me; but it is I who have chosen you, and ordained you to go and bear fruit, fruit which will prove permanent, that the Father may give you whatsoever you shall ask him in my name.

17. This I command you, that you love one another. If the world hate you, consider that it hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, I having selected you from the world, the world hates you. Remember what I said to you, 'The servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have observed my word, they will also observe yours. But all this treatment they will give you on my account, because they know not him who sent me. If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me, hates my Father also. If I had not done among them such works as none other ever did, they had not had sin; but now they have seen them, and yet hated both me and my Father. Thus they verify that passage in their law, "*They hated me without cause.*" But when the Monitor is come, whom I will send you from the Father, the Spirit of Truth who proceeds from the Father, he will testify concerning me. And you also will testify, because you have been with me from the beginning.

XVI. These things I tell you, that you may not be ensnared. They will expel you the synagogue; nay, the time is coming, when whosoever kills you, will think he offers sacrifice to God. And these things they will do because they know not the Father nor me. These things I now warn you of, that when the time shall come, you may remember that I mentioned them to you. I did not indeed mention them at the beginning, because I was with you myself. And now that I go to him who sent me, none of you asks me, Whither do you go? But because of those things which I have foretold you, you are overwhelmed with grief.

Nevertheless I tell you the truth; it is for your good that I depart; for if I do not depart, the Monitor will not come to you, but if I go away, I will send him to you. And when he is come, he will convince the world concerning sin, and concerning

righteousness, and concerning judgment: concerning sin, because they believe not on me; concerning righteousness, because I go to my Father, and you see me no longer; concerning judgment, because the prince of this world is judged.

I have many things still to tell you, but you cannot yet bear them. But when the Spirit of Truth is come, he will conduct you into all the truth: for his words will not proceed from himself, but whatsoever he shall have heard, he will speak, and show you things to come. He will glorify me: for he will receive of mine what he shall communicate to you. Whatsoever is the Father's is mine; therefore I say that he will receive of mine to communicate to you.

Within a little while you shall not see me; a little while after you shall see me; because I go to the Father. Some of the disciples said among themselves, What means he by this, 'Within a little while you shall not see me; a little while after you shall see me; because I go to the Father?' What means this little while of which he speaks? We do not comprehend it. Jesus perceiving that they were desirous to ask him, said to them, Do you inquire amongst yourselves about this that I said, 'Within a little while you shall not see me; a little while after you shall see me?' Most assuredly, I say to you, you will weep and lament, but the world will rejoice: you will be sorrowful; but your sorrow shall be turned into joy. A woman in travail has sorrow, because her hour is come. But when her son is born, she remembers her anguish no longer, for joy that she has brought a man into the world. So you at present are in grief; but I will visit you again, and your hearts shall be joyful, and none shall rob you of your joy. On that day you will put no questions to me. Most assuredly, I say to you, whatsoever you shall ask the Father in my name, he will give you. Hitherto you have asked nothing in my name; ask and you shall receive, that your joy may be complete.

25. These things I have spoken to you in figures: the time approaches when I shall no more discourse to you in figures, but instruct you plainly concerning the Father. Then you will ask in my name, and I say not that I will entreat the Father for you: for the Father himself loves you, because you love me, and believe that I came from God. From the presence of the Father I came into the world. Again I leave the world, and return to the Father. His disciples replied, Now indeed you speak plainly, and without a figure. Now we are convinced that you know all things, and need not that any should put questions to you. By this we believe that you came forth from God. Jesus answered them, Do you now believe? Behold the time comes, or rather is come, when you shall disperse, every one to his own, and shall leave me alone; yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you shall have tribulation. But take courage! I have overcome the world.

XVII. When Jesus had ended this discourse, he said, lifting up his eyes to heaven, Father, the hour is come; glorify thy Son,

that thy Son also may glorify thee, that by being endowed by thee with authority over all men, he may bestow eternal life on all those whom thou hast given him. Now this is the life eternal, to know thee the only true God, and Jesus the Messiah thy Apostle. I have glorified thee upon the earth; I have finished the work which thou gavest me to do. And now, Father, glorify thou me in thy own presence with that glory which I enjoyed with thee before the world was.

I have made known thy name to the men whom thou hast given me out of the world. They were thine; and thou gavest them me; and they have kept thy word. Whatsoever thou hast given me, they now know to have come from thee; and that thou hast imparted to me the doctrine which I have imparted to them. They have received it [as such,] knowing for certain, that I came forth from thee, and am commissioned by thee. It is for them that I pray. I pray not for the world, but for those whom thou hast given me, because they are thine. And all mine are thine, and thine mine, and I am glorified in them. I continue no longer in the world; but these continue in the world, and I come to thee. Holy Father, preserve them in thy name which thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name; those whom thou hast given me I have preserved. None of them is lost, except the son of perdition, as the Scripture foretold. But now that I am coming to thee, I speak these things in the world, that their joy in me may be complete. I have delivered thy word to them, and the world hates them, because they are not of the world, even as I am not of the world. I do not pray thee to remove them out of the world, but to preserve them from evil. Of the world they are not, as I am not of the world. Consecrate them by the truth; thy word is the truth. As thou hast made me thy Apostle to the world, I have made them my Apostles to the world. And I consecrate myself for them, that they may be consecrated through the truth.

20. Nor do I pray for these alone, but for those also who shall believe on me through their teaching; that all may be one, that as thou Father art in me, and I am in thee, they also may be one in us, that the world may believe that thou hast sent me; and that thou gavest me the glory which I have given them; that they may be one as we are one; I in them, and thou in me, that their union may be perfected, and that the world may know that thou hast sent me, and that thou lovest them as thou lovest me. Father, I would that where I shall be, those whom thou hast given me may be with me, that they may behold my glory which thou gavest me, because thou lovedst me before the formation of the world. Righteous Father, though the world knows not thee, I know thee; and these know that I have thy commission. And to them I have communicated, and will communicate, thy name; that I being in them, they may share in the love wherewith thou lovest me.

SECTION XI.

The Crucifixion.

XVIII. WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into which he entered and his disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with his disciples. Then Judas having gotten the cohort,* and officers from the chief priests and the Pharisees, came thither with lanterns, and torches, and arms. But Jesus, who knew all that was coming upon him, went forth and said to them, Whom do you seek? They answered him, Jesus the Nazarene. Jesus replied, I am he. Now Judas who betrayed him was with them. He had no sooner said to them, 'I am he,' than they going backwards fell to the ground. He therefore asked them again, Whom do you seek? They said, Jesus the Nazarene. Jesus answered, I have told you that I am he. If, therefore, you seek me, let these go away. Thus was that which he had spoken verified, 'Of those whom thou gavest me I have lost none.' Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter, Put up the sword into the scabbard. Shall I not drink the cup which the Father has given me?

Then the cohort and their commander, and the Jewish officers, apprehended Jesus, and having bound him, brought him first to Annas,† because he was father-in-law to Caiaphas who was high priest that year. Now it was Caiaphas who had said in council to the Jews, 'It is expedient that one man die for the people.'

15. Meantime Simon Peter and another disciple followed Jesus. That disciple being known to the high priest, entered his courtyard with Jesus. But Peter stood without at the door. Therefore the other disciple who was known to the high priest, went out and spoke to the portress, and brought in Peter. Then this maid, the portress, said to Peter, Are not you also one of this man's disciples? He answered, I am not. Now the servants and the officers stood near a fire which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself.

Then the high priest interrogated Jesus concerning his disciples and his doctrine. Jesus answered, I spoke openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort. I said nothing in secret. Why do you examine me? Examine them who heard me teach. They know what I said. When he had spoken thus, one of the officers who attended, gave him a blow and said, Do you answer the high priest thus? Jesus replied, If I have spoken amiss, show wherein it is amiss; if well, why do you smite me? Now Annas had sent him bound to Caiaphas the high priest.

*A Roman troop of soldiers, containing about five hundred.

†Called by Josephus, Ananus.

As Peter stood warming himself, they asked him, Are not you also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, a kinsman to him, whose ear Peter had cut off, said, Did not I see you in the garden with him? Peter denied again, and immediately the cock crew.

Then they led Jesus from the house of Caiaphas to the pretorium: it was now morning; but the Jews entered not the pretorium lest they should be defiled, and so not in a condition to eat the passover. Pilate, therefore, went out to them and said, Of what do you accuse this man? They answered, If he were not a criminal, we would not have delivered him to you. Pilate, therefore, said, Take him yourselves then, and judge him according to your law. The Jews replied, We are not permitted to put any man to death. And thus what Jesus had spoken, signifying what death he should die, was accomplished.

33. Then Pilate returned to the pretorium, and having called Jesus, said to him, You are the king of the Jews? Jesus answered, Do you say this of yourself, or did others tell you concerning me? Pilate replied, Am I a Jew? Your own nation, yea, the chief priests have delivered you to me. What have you done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews, but my kingdom is not hence. Pilate thereupon said, You are king then? Jesus answered, You say that I am king. For this I was born; and for this I came into the world, to give testimony to the truth. Whosoever is of the truth, hearkens to me. Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part, I find nothing culpable in this man. But since it is customary that I release to you one at the passover, will you that I release to you the king of the Jews? Then they all cried, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate caused him to be scourged. And the soldiers crowned him with a wreath of thorn which they had platted, and having thrown a purple mantle about him, said, Hail! king of the Jews! and gave him blows on the face. Pilate, therefore, went out again and said to them, Lo, I bring him forth to you, that you may know that I find in him nothing culpable. Jesus then went forth wearing the crown of thorns and the purple mantle; and Pilate said to them, Behold the man! When the chief priests and the officers saw him, they cried, saying, Crucify, crucify him! Pilate said to them, Take him yourselves and crucify him; as for me, I find no fault in him. The Jews answered, We have a law, and by that law he ought to die, because he assumed the title of Son of God.

When Pilate heard this, he was the more afraid, and having returned to the pretorium, said to Jesus, Whence are you? But Jesus gave him no answer. Then Pilate said to him, Will you not speak to me? Do you not know that I have power to crucify you,

* *Procurator's palace, or hall of audience.*

and power to release you? Jesus replied, You could have no power over me, unless it were given you from above; wherefore he who delivered me to you has the greater sin. Thenceforth Pilate sought to release him; but the Jews exclaimed, If you release this man, you are not Cesar's friend. Whoever calls himself king, opposes Cesar.

Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal in a place named The Pavement, in Hebrew Gabbatha.* (Now it was the preparation† of the Paschal Sabbath, about the sixth hour.‡) And he said to the Jews, Behold your king. But they cried out, Away, away with him; crucify him. Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. He delivered him, therefore, to them to be crucified.

Then they took Jesus and led him away. And he carrying his cross, went out to a place called The Place of Sculls,|| which is in Hebrew Golgotha, where they crucified him and two others with him, one on each side, and Jesus in the middle. Pilate also wrote a title, and put it upon the cross. The words were, JESUS THE NAZARENE, THE KING OF THE JEWS. And many of the Jews read this title (for the place where Jesus was crucified was nigh the city;) and it was written in Hebrew, Greek, and Latin; whereupon the chief priests said to Pilate, Write not 'The King of the Jews,' but 'Who calls himself King of the Jews.' Pilate answered, What I have written, I have written.

23. When the soldiers had nailed Jesus to the cross, they took his mantle, and divided it into four parts, one to every soldier: they also took the coat, which was seamless, woven from the top throughout, and said among themselves, Let us not tear it, but determine by lot whose it shall be; thereby verifying the Scripture which says, "*They shared my mantle among them, and cast lots for my vesture.*" Thus therefore acted the soldiers.

Now there stood near the cross of Jesus, his mother, and her sister Mary the wife of Cleophas, and Mary the Magdalene. Then Jesus observing his mother, and the disciple whom he loved standing by, said to his mother, Woman, behold your son. Then he said to the disciple, Behold your mother. And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now accomplished; that the Scripture might be fulfilled, said, I thirst. As there was a vessel there full of vinegar, they filled a sponge with vinegar, and having fastened it to a twig of hyssop, held it to his mouth. When Jesus had received the vinegar, he said, It is finished, and bowing his head, yielded up his spirit.

The Jews, therefore, lest the bodies should remain on the cross on the Sabbath,§ for it was the preparation¶ (and that Sabbath was a great day,) besought Pilate that their legs might be broken, and the bodies might be removed. Accordingly the soldiers came

*A raised place. †Friday. ‡Twelve o'clock.

||Pul. Calvary. §Saturday. ¶Friday.

and broke the legs of the first, and of the other who were crucified with him. But when they came to Jesus, and found that he was already dead, they did not break his legs. But one of the soldiers with a spear pierced his side, whence blood and water immediately issued. He was an eye-witness who attests this, and his testimony deserves credit; nay, he is conscious that he speaks truth, that you may believe. For these things happened that the Scripture might be verified, "*None of his bones shall be broken.*" Again, the Scripture says elsewhere, "*They shall look on him whom they have pierced.*"

SECTION XII.

The Resurrection.

AFTER this Joseph the Arimatæan, who was a disciple of Jesus, but a concealed disciple, for fear of the Jews, asked permission of Pilate to take away the body of Jesus; which Pilate having granted, he went and took the body of Jesus. Nicodemus also, who had formerly repaired to Jesus by night, came and brought a mixture of myrrh and aloes, weighing about a hundred pounds. These men took the body of Jesus, and wound it in linen rollers with the spices, which is the Jewish manner of embalming. Now in the place where he was crucified there was a garden, and in the garden a new monument wherein no one had ever yet been laid. There they deposited Jesus on account of the Jewish preparation,* the monument being near.

XX. The first day of the week† Mary the Magdalene went early to the monument, while it was yet dark, and saw that the stone had been removed from the entrance. Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them, They have taken the Master out of the monument, and we know not where they have laid him. Immediately Peter went out, and the other disciple, to go to the monument. And both ran together, but the other disciple out-ran Peter, and came first to the monument; and stooping down, he saw the linen rollers lying, but went not in. Then came Simon Peter, who followed him, and went into the monument, where he observed the rollers lying, and the handkerchief which had been wrapped about his head, not laid beside them, but folded up in a place by itself. Then the other disciple, who came first to the monument, entered also; and he saw and believed [the report.] For as yet they did not understand from the Scriptures that he was to rise from the dead. Then the disciples returned to their companions.

But Mary stood without near the monument weeping. As she wept, stooping down to look into the monument, she saw two messengers in white, sitting where the body of Jesus had lain, one at the head, the other at the feet. And they said to her, Woman, why do you weep? She answered, Because they have

*Friday. †Sunday.

taken away my Master, and I know not where they have laid him. Having said this, she turned about and saw Jesus standing, but knew not that it was Jesus. Jesus said to her, Woman, why do you weep? Whom do you seek? She supposing him to be the gardener, answered, Sir, if you have conveyed him hence, tell me where you have laid him, and I will take him away. Jesus said to her, Mary. She turning said to him, Rabboni, that is, Doctor. Jesus said to her, Lay not hands on me, for I have not yet ascended to my Father; but go to my brethren, and say to them, 'I ascend to my Father and your Father, my God and your God.' Mary the Magdalene went and informed the disciples that she had seen the Master, and that he had spoken these things to her.

In the evening of that day, the first of the week,* Jesus came where the disciples were convened (the doors having been shut for fear of the Jews,) and stood in the midst, and said to them, Peace be to you. Having said this, he showed them his hands and his side. The disciples, therefore, rejoiced when they saw it was their Master. Jesus said again to them, Peace be to you. As the Father has sent me, so send I you. After these words he breathed on them, and said to them, Receive the Holy Spirit. Whose sins soever you remit, are remitted to them; and whose sins soever you retain, are retained.

24. Now Thomas, that is Didymus,† one of the twelve, was not with them when Jesus came. The other disciples, therefore, said to him, We have seen the Master. But he answered, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand to his side, I will not believe. Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst, and said, Peace be to you. Then turning to Thomas, Reach hither your finger, he said, and look at my hands; reach also your hand and feel my side, and be not incredulous, but believe. And Thomas answered, and said to him, My Lord and my God. Jesus replied, Because you see me, Thomas, you believe: happy they who, having never seen, shall nevertheless believe.

Many other miracles Jesus likewise performed in the presence of his disciples, which are not recorded in this book. But these are recorded that you may believe that Jesus is the Messiah the Son of God, and that believing you may have life through his name.

XXI. Afterwards Jesus again appeared to the disciples at the sea of Tiberias, and in this manner he appeared. Simon Peter and Thomas, that is, Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus being together, Simon Peter said, I go a-fishing. They answered, We will go with you. Immediately they went, and got aboard a bark, but that night caught nothing. In the morning Jesus stood on the shore; the disciples, however, knew not that it was Jesus. Jesus said to them, My children, have you any victuals? They answered, No. Cast the net, cried he, on the right side of the bark, and you will find. They did so, but were not able to draw it, by reason of the multitude of fishes. Then

* Sunday. † See chapter ix. 16.

that disciple whom Jesus loved, said to Peter, It is the Master. Simon Peter hearing that it was the Master, girt on his upper garment (which he had laid aside) and threw himself into the sea. But the other disciples came in the boat (for they were not further from land than about two hundred cubits,) dragging the net with the fishes. When they came ashore they saw a fire burning and fish laid thereon and bread. Jesus said to them, Bring of the fishes which you have now taken. Simon Peter went back and drew the net to land, full of large fishes, a hundred and fifty-three; and the net was not rent, notwithstanding the number. Jesus said to them, Come and dine. Meantime none of the disciples ventured to ask him, Who are you? knowing that it was the Master. Jesus *then* drew near, and taking bread and fish, distributed among them. This is the third time that Jesus appeared to his disciples after his resurrection.

15. When they had dined, Jesus said to Simon Peter, Simon, son of Jonas, do you love me more than these? He answered, Yes, Lord, you know that I love you. Jesus replied, Feed my lambs. A second time he said, Simon, son of Jonas, do you love me? He answered, Yes, Lord, you know that I love you. Jesus replied, Tend my sheep. A third time he said, Simon, son of Jonas, do you love me? Peter, grieved at his asking this question a third time, answered, Lord, you know all things; you know that I love you. Jesus replied, Feed my sheep. Most assuredly, I say to you, in your youth you girt yourself, and went whither you would; but in your old age, you shall stretch out your hands, and another will gird you, and carry you whither you would not. This he spoke, signifying by what death he should glorify God. After these words he said to him, Follow me.

And Peter turning about, saw the disciple whom Jesus loved, following, (the same who leaning on his breast at the supper, had asked who it was that would betray him.) Peter seeing him, said to Jesus, And what, Lord, shall become of this man? Jesus answered, If I will that he wait my return, what is that to you? Follow you me. Hence arose the rumor among the brethren, that that disciple should not die; nevertheless Jesus said not that he should not die, but 'If I will that he wait my return, what is that to you?'

It is this disciple who attests these things, and wrote this account; and we know that his testimony deserves credit. There were many other things also performed by Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written:† *Amen.*

* Appendix, No. XXXIII. † App. No. XXXIV.

THE
ACTS OF APOSTLES.

WRITTEN BY LUKE.

PUBLISHED IN ROME, A. D. 64.

LUKE'S PREFACE,

And Recapitulation of the close of his former Narrative.

I. THE former treatise I composed, O Theophilus, concerning all things which Jesus began both to do and to teach, even to the day in which he was taken up, after he had by the Holy Spirit given charge to the apostles, whom he had chosen. To whom also he presented himself alive after his sufferings, with many evident testimonials; being seen by them for forty days, and speaking of the things concerning the kingdom of God. And having assembled them together, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, (said he,) you have heard from me. For John indeed immersed in water, but you shall be immersed in the Holy Spirit within these few days. They therefore being come together, asked him, saying, Lord, will you, at this time, restore the kingdom to Israel? But he said to them, It is not for you to know those times or seasons which the Father has reserved in his own power. But you shall receive power of the Holy Spirit coming upon you, and shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and even to the remotest parts of the earth. And having said these things; while they beheld, he was lifted up, and a cloud received him out of their sight. And while they were steadfastly looking up to heaven, as he ascended, behold two men in white raiment stood near them, who also said, Men of Galilee, why do you stand gazing up to heaven? This Jesus, who is taken up from you into heaven, shall so come in the same manner as you have beheld him going into heaven. Then they returned to Jerusalem from the Mount called Olivet, which is a Sabbath day's journey* from Jerusalem.

Now when they were entered [into the city,] they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James [the son] of Alphaeus, and Simon the Zealot, and Judas [the brother] of James. These all unanimously persevered in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

* About two miles.

SECTION I.

The Appointment of an Apostle in room of Judas.

AND in those days Peter rising up in the midst of the disciples, spoke, (now the number of persons assembled, was about a hundred and twenty,) Brethren,* it was necessary this scripture should be fulfilled, which the Holy Spirit spoke before, by the mouth of David, with regard to Judas, who became the guide of those that seized Jesus: for he was numbered with us, and had obtained part of this ministry: this man therefore purchased a field with the reward of iniquity, and falling down on his face he burst asunder in the middle, and all his bowels were poured out: and it was known to all the inhabitants of Jerusalem, so that that field is called in their language, *Aceldama*, that is, *The Field of Blood*. For it is written in the book of Psalms, "*Let his habitation be desolate, and let no man inhabit it:*" and "*Let another take his office.*" It is necessary, therefore, that of the men who have conversed with us during all the time in which the Lord Jesus was going in and coming out among us, beginning from the immersion of John, even to the day in which he was taken up from us, one of these should be made a witness with us of his resurrection. And they set up two men, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, saying, Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas is fallen by [his] transgression, that he might go to his own place. And they gave out their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

SECTION II.

The Descent of the Holy Spirit and Commencement of the Reign of Messiah.

II. AND when the day of Pentecost† was completely arrived, they were all with unanimous affection in the same place: and on a sudden there was a sound from heaven, as of a rushing violent wind; and it filled all the house where they were sitting. And there appeared to them separated tongues,‡ as of fire; and it rested upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them a power of expressing themselves. Now there were sojourning in Jerusalem pious men, Jews from every nation under heaven: and when this report came abroad, the multitude gathered together, and were confounded; for every one heard them speaking in his own dialect. And they were all astonished, and wondered, saying one to another, Behold!! are not all these that speak Galileans? And how do we every

* *Appendix, No. XXXV.*

† *The 50th day from the Passover, and first day of the week*

‡ *Appendix, No. XXXVI.*

one hear in his own native language, Parthians, and Medes, and Elamites, and those that inhabit Mesopotamia, and Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, and the parts of Africa which are about Cyrene, Roman strangers also both Jews and proselytes, those of Crete, and Arabians; we hear them speaking in our own tongues the wonderful works of God! And they were all in amazement and perplexity, and said one to another, What can this mean? But others mocking, said, Surely these men are filled with sweet wine.

14. But Peter standing up with the eleven, raised his voice, and said to them, O men of Judea, and all you that inhabit Jerusalem! let this be known to you, and listen to my words; for these men are not drunk, as you suppose; since it is but the third hour of the day;* but this is that which was spoken of by the Prophet Joel, *"And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. Yes, in those days I will pour out of my Spirit upon my servants, and upon my handmaids; and they shall prophesy: and I will give prodigies in heaven above, and signs upon the earth beneath; blood, and fire, and a cloud of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that whosoever shall invoke the name of the Lord shall be saved."* Men of Israel, hear these words: Jesus the Nazarene; a man recommended to you by God by powerful operations, and wonders, and signs, which God wrought by him in the midst of you, as you yourselves also know; him you have seized, being given up by the declared counsel and predetermination of God, and by the hands of sinners have fastened [to the cross] and slain: whom God has raised up, having loosed the pains of death, as it was impossible that he should be held under it. For David says concerning him, *"I have regarded the Lord as always before me; because he is at my right hand, that I might not be moved: for this reason my heart is glad, and my tongue exults; moreover too my flesh shall rest in hope that thou wilt not leave my soul in the unseen world,† neither wilt thou permit thy Holy One to see corruption. Thou hast made me to know the ways of life; thou wilt make me full of joy with thy countenance."* Brethren, permit me to speak freely to you concerning the patriarch David; that he is both dead and buried, and his sepulchre is among us to this day: therefore being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would, *according to the flesh*, raise up the Messiah to sit on his throne; he foreseeing this, spoke of the resurrection of the Messiah, that his soul should not be left in the unseen world, nor his flesh see corruption. This Jesus God has raised up, of which all we are witnesses: being exalted therefore to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has shed forth this, which you now see and hear. For David is not ascended into heaven, but he says, *"The*

* Nine o'clock in the morning. † Hades.

“Lord said to my Lord, Sit thou at my right hand, until I make thy enemies thy footstool.” Let therefore all the house of Israel assuredly know, that God has made this Jesus, whom you crucified, Lord and Messiah.

Now when they heard [these things,] they were pierced to the heart, and said to Peter, and the rest of the apostles, Brethren, what shall we do? And Peter said to them, Reform,* and be each of you immersed in the name of Jesus Christ, in order to the forgiveness of [your] sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are afar off, as many as the Lord our God shall call. And with many other words he bore his testimony, and exhorted, saying, Be you saved from this perverse generation. They therefore, who received his word with readiness, were immersed: and there were added to [the disciples] that very day about three thousand souls.

And they continued stedfast in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers. And fear fell upon every soul; and many miracles and signs were wrought by the apostles. And all that believed were in the same place; and they had all things in common: and they sold their possessions and effects, and divided them to all, as every one had necessity. And they continued unanimously in the temple every day; and breaking bread from house to house, they partook of their refreshment with joy and simplicity of heart; praising God, and having favor among all the people. And the Lord added daily to the congregation those who were saved.

SECTION III.

The Cure of a Man lame from his Birth.

III. NOW about that time Peter and John went up to the temple, at the hour of prayer, being the ninth hour.† And a certain man, who had been lame from his mother’s womb, was carried, whom they daily laid at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple; who seeing Peter and John about to go into the temple, begged to receive an alms. But Peter, with John, looking stedfastly upon him, said, Look upon us. And he fixed his eyes upon them, expecting to receive something from them. But Peter said, Silver and gold I have none; but what I have, I give you: In the name of Jesus Christ the Nazarene, rise up and walk. And taking him by the right hand, he raised him up; and immediately his feet and ancle bones were strengthened. And leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God; and they knew him, that this was he who had sat at the Beautiful gate of the temple for alms; and they were filled with astonishment and ecstasy at that which had befallen him.

*Appendix, No. XXXVII. †Three o’clock in the afternoon.

And while the lame man, who was healed, kept his hold of Peter and John, all the people ran together to them in amazement to the portico called Solomon's. And Peter seeing this, answered the people, Men of Israel, why do you wonder at this? or why fix your eyes on us, as if by our own power, or piety, we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers has glorified his Son Jesus, whom you delivered up, and renounced him in the presence of Pilate, when he was determined to release him; but you renounced the Holy and Righteous One, and desired a murderer might be granted to you, and killed the Prince of Life, whom God has raised from the dead, of which we are witnesses; and [now] by faith in his name, he has strengthened this man, whom you see, and know: yes, his name, and the faith which is in him, has given him this perfect soundness before you all. And now, brethren, I know that through ignorance you did it, as did also your rulers; but God has fulfilled those things, which he foretold by the mouth of all his prophets, that the Messiah should suffer. Reform, therefore, and turn [to God,] that so your sins may be blotted out; that seasons of refreshment may come from the presence of the Lord, and that he may send to you Jesus Christ, who was beforehand proclaimed: whom indeed heaven must receive till the times of the accomplishment* of all things, which God has spoken of by the mouth of all his holy prophets from the beginning of time. For Moses said to the fathers, *"Surely a prophet shall the Lord your God raise up to you of your brethren, like me; him shall you hear, in all things whatsoever he shall say to you: and it shall come to pass, that every soul, who will not hearken to that prophet, shall be cut off from among the people."* Yes, and all the prophets from Samuel, and those that follow after, as many as spoke have also foretold these days. You are the children of the prophets, and of the institution which God instituted with our fathers, saying to Abraham, *"And in your seed shall all the families of the earth be blessed."* To you first, God having raised up his Son Jesus, has sent him to bless you; every one of you turning from your iniquities.

IV. And while they were speaking to the people, the priests came upon them, and the captain of the temple-guard, and the Sadducees, being grieved that they taught the people, and preached the resurrection from the dead in [the person of] Jesus. And they laid hands on them, and committed them into custody to the next day; for it was now evening. But many of those who had heard the word, believed; and the number of the men became about five thousand. And the next day their rulers, and elders, and scribes gathered together at Jerusalem: and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the high priest's kindred. And having set them in the midst, they inquired, By what power, or in what name have you done this? Then Peter, full of the Holy Spirit, said to them, O rulers of the people, and elders of Israel, if we are this day examined about the benefit conferred upon the impotent man, by what means he is healed; be it known to you

* Appendix, No. XXXVIII

all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead: yes, by him this man stands before you sound. This is the stone which was set at nought by you builders, that is become the head of the corner: and there is salvation in no other; neither is there any other name under heaven given among men, in which we can be saved.

Now when they saw the boldness of Peter and John, and understood that they were illiterate men, and in private stations of life, they were astonished: and recollected their having been with Jesus. And seeing the man that was cured standing with them, they had nothing to say against it. But having ordered them to withdraw out of the council, they conferred among themselves, saying, What shall we do with these men? for that indeed a signal miracle has been wrought by them, is manifest to all the inhabitants of Jerusalem; and we cannot deny it. Nevertheless that it may not any farther spread among the people, let us severely threaten them, that they speak no more to any man in this name. And having called them, they charged them that they should not speak any more, or teach in the name of Jesus. But Peter and John answering them, said, Whether it be righteous in the sight of God, to obey you rather than God, judge you: for we cannot but speak the things which we have seen and heard. And having threatened them again, they dismissed them; finding nothing for which they might punish them, on account of the people; because they all glorified God for that which was done: for the man on whom this miracle of healing was wrought, was more than forty years old.

23. And being dismissed, they came to their own company, and related all that the chief priests and elders had said to them. And when they heard it, they lifted up their voice with one accord to God, and said, Lord, thou art the God, who didst make heaven, and earth, and the sea, and all things that are in them: who didst say by the mouth of thy servant David, *"Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves," and the rulers combined together against the Lord, and "against his anointed."* For of a truth, against thy holy Son Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the heathen, and the people of Israel, have combined to do what thy hand and thy counsel had determinately marked out beforehand to be done. And now, O Lord, regard their threatenings; and give to thy servants to speak thy word with all freedom; whilst thou art stretching out thy hand for healing, and signs and wonders are done by the name of thy holy Son Jesus. And while they were praying, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with freedom.

Now the heart and soul of the multitude of believers was one: nor did any one [of them] call any of his possessions his own; but all things were common amongst them, And with great power did the

apostles give forth their testimony of the resurrection of the Lord Jesus; and a great gracefulness was upon them all. Neither was there any one indigent person among them; for as many as were proprietors of lands or houses, sold them, and brought the price of the things they sold, and laid it down at the feet of the apostles; and distribution was made to every one according as any had need.

SECTION IV.

The Death of Ananias and Sapphira his Wife.

AND Joses, who by the apostles was surnamed Barnabas, (which being interpreted, signifies, a Son of Consolation,) a Levite, and by birth a Cyprian, having an estate, sold it, and brought the money and laid it down at the feet of the apostles. But a certain man, named Ananias, with Sapphira his wife, sold an estate, and secreted part of the price, his wife also being privy to it; and bringing a certain part, he laid it down at the feet of the apostles. But Peter said, O Ananias, why has Satan filled your heart, that you should attempt to impose on the Holy Spirit, and to secrete a part of the price of the land? While it remained, did it not continue yours? and when it was sold, was it not in your own power? Why have you admitted this thing into your heart? You have not lied to men, but to God. And Ananias hearing these words, fell down and expired: and great fear came on all that heard these things. Then the young men arose, and bound him up, and carrying him out, they buried him. And after the interval of about three hours, his wife also, not knowing what was done, came in. And Peter said to her, Tell me whether you sold the land for so much. And she said, Yes, for so much. Then Peter said to her, How is it that you have conspired together to tempt the Spirit of the Lord? Behold the feet of those who have been burying your husband are at the door, and they shall carry you out. And immediately she fell down at his feet and expired: and the young men coming in, found her dead, and carried her out, and buried her by her husband. And great fear came on all the assembly, and on all that heard these things.

V.—12. And many signs and wonders were done among the people by the hands of the apostles, (and they were all unanimously in Solomon's portico, and not one of the rest presumed to join himself to them; but the people magnified them: and multitudes both of men and women believing, were the more [willingly] added to the Lord:) insomuch that along the streets they brought out the sick, and laid them on beds, and couches, that at least the shadow of Peter, coming by, might overshadow some of them. And multitudes also out of the cities round about, came together to Jerusalem, bringing the sick, and those that were troubled with unclean spirits, who were all healed.

But the high priest arising, and all they that were with him, which was the sect of the Sadducees, were filled with zeal, and laid their hands on the apostles, and put them into the common prison. But a messenger of the Lord by night opened the doors of the prison, and bringing them out, said, Go, and presenting yourselves in the temple,

speak to the people all the words of this life. And hearing this, they went very early into the temple, and taught. But the high priest being come, and they that were with him, they called together the Sanhedrim,* even the whole senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, they found them not in the prison. Returning therefore, they made their report, saying, We found, indeed, the prison shut with all safety, and the keepers standing *without* before the doors; but having opened them, we found no one within. Now when the high priest, and the captain of the temple [guard.] and the chief priests heard these words, they doubted concerning them, what this could be. But one came, and told them, *saying*, Behold the men, whom you put in prison, are standing in the temple, and teaching the people. Then the captain [of the temple-guard] went with the officers, and brought them (not by violence; for they feared the people, lest they should be stoned:) and when they had brought them, they set them before the Sanhedrim. And the high priest asked them, *saying*, Did we not strictly charge you, that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us. But Peter and [the rest of] the apostles answered, and said, It is necessary to obey God rather than men. The God of our fathers has raised up Jesus, whom you slew, hanging him on a tree: him has God exalted at his right hand [to be] a Prince and Saviour, to give reformation to Israel, and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God has given to them who submit to his government.

53. And when they heard this they grinded their teeth at them, and consulted how they might put them all to death. But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of the law, in great esteem among all the people, rose up, and commanded the apostles to be taken out for a little while: and he said to them, Men of Israel, take heed to yourselves what you are about to do to these men. Some time ago Theudas arose, pretending himself to be some *extraordinary* person; to whom a number of men, about four hundred, adhered: who was slain; and all who hearkened to him were scattered, and came to nothing. After him Judas the Galilean arose in the days of the enrolment, and drew a multitude of people after him, and he was destroyed; and all who had hearkened to him were dispersed. And with regard to the present affairs, I say to you, refrain from these men, and let them alone: for if this counsel, or this work be of men, it will moulder away: but if it be of God, you cannot dissolve it. [And take heed] lest you be found even fighters against God. And they yielded to him; and having called in the apostles, and scourged them, they charged them not to speak in the name of Jesus, and dismissed them. And they departed from the presence of the Sanhedrim, rejoicing that they were counted worthy to be exposed to infamy for the sake of *his* name. And every day they ceased not in the temple, and from house to house, to teach and to declare the good news, that Jesus is the Messiah.

* The supreme council of the Jews, consisting of 70 elders or senators

SECTION V.

The appointment of Seven Persons to attend to the Poor of the Congregation in Jerusalem, and the Martyrdom of Stephen.

VI. NOW in these days, the number of the disciples being multiplied, there arose a murmuring of the Hellenists* against the Hebrews, because their widows were neglected in the daily ministration. And the twelve having called the multitude of the disciples together, said, It is by no means agreeable, that we should leave the word of God to attend tables; therefore, brethren, look out from among yourselves seven men of an attested character, full of the *Holy Spirit* and of wisdom, whom we may set over this affair; and we will constantly attend to prayer, and to the ministry of the word. And the speech was pleasing to all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they presented before the apostles; and they having prayed, laid [their] hands on them. And the word of God grew; and the number of disciples in Jerusalem was greatly multiplied; and a great multitude of priests became obedient to the faith.

8. And Stephen being full of grace and of power, wrought many miracles, and great signs among the people. But there arose some of the synagogue, which is called that of the Libertines, and some of the Cyrenians and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to stand against the wisdom and spirit with which he spoke. Then they suborned men to say, 'We heard him speak reproachful words† against Moses, and against God.' And they stirred up the people and the elders and the Scribes, and setting upon him, they dragged him away with them, and brought him to the Sanhedrim. And they set up false witnesses, who said, 'This man is incessantly speaking *reproachful* words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change its customs, which Moses delivered to us.' And all that sat in the Sanhedrim, fixing their eyes upon him, saw his countenance like the countenance of a heavenly messenger.

VII. Then the high priest said, Are these things indeed thus? And he said, Brethren and fathers, hearken: the God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Charran, and said to him, "*Depart from your country and from your kindred, and come into a land which I will show you.*" Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his father died, he caused him to remove his habitation into this land, in which you now dwell. And he gave him no inheritance in it, not so much as the dimensions of his foot: nevertheless he promised to give it for a

*i. e. Jews who used the Greek language. †App. No. XXXIX.

possession to him, even to his seed after him, when [as yet] he had no child. And God spoke [to him] thus,—that his seed should “*sojourn in a foreign land, and they shall enslave and abuse them four hundred years. And the nation to which they shall be enslaved,*” said God, “*I will judge; and afterwards they shall come out, and serve me in this place.*” And he gave him the institution of circumcision; and so he begot Isaac, and circumcised him on the eighth day: and Isaac begot Jacob; and Jacob begot the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: nevertheless God was with him, and delivered him out of all his afflictions, and gave him gracefulness and wisdom in the sight of Pharaoh king of Egypt; and he constituted him ruler over Egypt and all his house. And a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not find sustenance. But Jacob hearing that there was corn in Egypt, sent our fathers first; and the second time Joseph was made known to his brethren; and the family of Joseph was discovered to Pharaoh. And Joseph sent, and invited his father Jacob, and all *his* kindred to him, amounting to seventy-five souls.

15. So Jacob went down into Egypt, and died, he and our fathers: and they were carried over to Sychem, and were laid in the sepulchre, which Abraham purchased for a sum of money of the sons of Emmor [the father] of Sychem. And as the time of the promise drew near, which God had sworn to Abraham, the people grew, and multiplied in Egypt; till another king arose, who knew not Joseph. He forming crafty designs against our kindred, treated our fathers injuriously, by causing their infants to be exposed, that their race might perish. In which time Moses was born, and was exceeding beautiful; and he was bred up for three months in *his* father’s house: and being exposed, the daughter of Pharaoh took him up, and nourished him for her own son: and Moses was educated in all the wisdom of the Egyptians; and he was mighty in discourses, and in actions. But when he was arrived at the full age of forty years, it came into his heart to visit his brethren, the children of Israel. And beholding [one of them] injured, he defended him; and smiting the Egyptian, he avenged him that was oppressed. And he supposed that his brethren would have understood that God would give them salvation* by his hand: but they did not understand. And the next day he showed himself to them, as they were quarrelling, and would have persuaded them to peace, saying, Men, you are brethren, why do you injure one another? But he that injured his neighbor, thrust him away, saying, Who has made you a ruler and a judge over us? Will you kill me, as you did yesterday slay the Egyptian? Then Moses fled at this saying, and became a sojourner in the land of Midian; where he begot two sons. And when forty years were fulfilled, the messenger of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. And Moses seeing it,

* *Deliverance.*

admired the vision: and as he drew near to behold it, the voice of the Lord came to him, saying, *"I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob."* And Moses trembled, and did not dare to behold it. And the Lord said to him, *"Loose your shoes from your feet; for the place in which you stand is holy ground. I have surely seen the evil treatment of my people, which are in Egypt, and I have heard their groaning, and I am come down to deliver them: and now come, I will send you into Egypt."* This Moses whom they renounced, saying, 'Who has constituted you a ruler and a judge? this very person did God by the hand of the messenger, who appeared to him in the bush, send [to be] a ruler and a redeemer. He led them forth, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness for forty years.

37. This is that Moses who said to the children of Israel, *"A prophet shall the Lord your God raise up to you from amongst your brethren, like me; him shall you hear."* This is he who was in the assembly in the wilderness, with the messenger that spoke to him on Mount Sinai, and with our fathers, who received the lively oracles, to give to us. To whom our fathers would not be obedient, but thrust him from them, and returned back again to Egypt in their hearts, saying to Aaron, Make us gods, who may march before us; for [as for] this Moses, who brought us up out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their own hands. So God turned, and gave them up to worship the host of heaven; as it is written in the book of the Prophets, *"O house of Israel, did you offer victims and sacrifices to me for forty years in the wilderness? And you have since taken up the tabernacle of Moloch, and the star of your god Remphan, [even] the figures which you have made to worship them: and therefore I will carry you away beyond Babylon."* The tabernacle of witness was with our fathers in the wilderness, as he had appointed, who spoke to Moses to make it according to the model which he had seen: which also our fathers receiving, brought in with Joshua into the possession of the heathen, whom God drove out from before the face of our fathers, until the days of David, who found favor before God, and made it his petition to find a dwelling for the God of Jacob. But Solomon built him a house. Yet the Most High dwells not in temples made with hands: as says the prophet, *"Heaven is my throne, and the earth is my footstool: what house will you build for me, says the Lord? or what is the place of my rest? Has not my hand made all these things?"*

Oh stiff-necked, and uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you. Which of the prophets did not your fathers persecute? yes, they slew those who spoke before of the coming of that Righteous One; of whom you now have become the betrayers and murderers. Who have received the law through ranks of messengers* and have not kept

* Or, amidst orders of messengers.

it. And hearing these things, they were cut to the heart, and they gnashed their teeth upon him. But he being full of the Holy Spirit, looking up stedfastly towards heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said, Behold, I see the heavens opened, and the Son of Man standing at the right hand of God. But crying out with a loud voice, they stopped their ears, and rushed upon him with one accord. And casting him out of the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen invoking and saying, Lord Jesus receive my spirit. And bending his knees, he cried out with a loud voice, O Lord, charge not this sin to their account. And when he had said this, he fell asleep. And Saul was well pleased with his slaughter.

VIII. And in that very day there was a great persecution against the congregation in Jerusalem; and they were all dispersed through the regions of Judea, and Samaria, except the apostles. And devout men carried Stephen forth [to his burial,] and made great lamentation for him. But Saul made havoc of the congregation, entering into houses, and dragging men and women, whom he committed to prison. Nevertheless, they who were dispersed went about declaring the glad tidings of the word.

SECTION VI.

The Conversion of the Samaritans, and the Introduction of the Gospel into Ethiopia.

5. THEN came Philip to the city of Samaria, and announced the Messiah to them. And the people unanimously attended to the things that were spoken by Philip, as they heard them, and saw the miracles which he performed. For unclean spirits, which had possessed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. And there was great joy in that city. But there was a certain man, named Simon, who had before in the same city used magic, and astonished the nation of Samaria; pretending himself to be some extraordinary person: to whom they all paid regard, from the least to the greatest, saying, This man is the great power of God. And they paid regard to him, because he had for a long time astonished them with his enchantments. But when they gave credit to Philip, declaring the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women. And Simon himself also believed; and being immersed, he kept near to Philip, beholding with amazement the great and powerful miracles which were wrought.

Now when the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John; who going down, prayed for them, that they might receive the Holy Spirit (for he was not yet fallen on any of them; only they were immersed into the name of the Lord Jesus.) Then they laid their hands on them, and they received the Holy Spirit.

Now when Simon saw that the Holy Spirit was given by the imposition of the apostles' hands, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said to him, Let your money go with you to destruction, since you have thought that the free gift of God might be purchased with money. You have no part nor lot in this matter; for your heart is not upright in the sight of God. Reform* therefore from this your wickedness; and beg of God, if perhaps the thought of your heart may be forgiven you: for I perceive that you are in the gall of bitterness, and bond of iniquity. And Simon answered, and said, Make your supplications to the Lord on my behalf, that none of these things, which you have spoken, may come upon me.

When therefore they had borne their testimony, and had spoken the word of the Lord, they turned back for Jerusalem; and declared the glad tidings in many villages of the Samaritans.

26. And a messenger of the Lord spoke to Philip, saying, Arise, and go towards the south by the way that goes down from Jerusalem, to Gaza, which is desert. And he arose, and took his journey: and behold a certain Ethiopian eunuch, a grandee of Candace, the queen of the Ethiopians, that was over all her treasure, who had come to worship at Jerusalem, was returning, and sat in his chariot reading the Prophet Isaiah. And the Spirit said to Philip, Approach, and join yourself to this chariot. And Philip running up, heard him read in the Prophet Isaiah, and said, Do you understand those things which you are reading? And he said, How can I, unless some one should guide me? And he requested Philip, that he would come up, and sit with him. Now the period of scripture, which he was reading, was this; *"He was brought to the slaughter, as a sheep; and as a lamb before its shearers is dumb, so he opened not his mouth. In his humiliation his condemnation was extorted; and who shall declare the [wickedness of] his generation? for his life is cut off from the earth."* And the eunuch answering Philip, said, I beseech you, of whom does the Prophet say this?—of himself, or some other person? Then Philip opened his mouth, and beginning from this scripture, told him the glad tidings. And, as they went along the way, they came to a certain water, and the eunuch said, Behold [here is] water; what should hinder my being immersed? And Philip said, *If you believe with all your heart, it may lawfully be done.* And he answering, said, *I believe that Jesus Christ is the Son of God.* And he ordered the chariot to stop, and they both went down into the water, both Philip and the eunuch; and he immersed him. And when they were come up out of the water, the Spirit of the Lord snatched away Philip, and the eunuch saw him no more: for he went on his way rejoicing. But Philip was found at Azotus;† and going on from thence, he proclaimed the glad tidings in all the cities, till he came to Cesarea.

* Appendix, No. XL. † Or Ashdod, 30 miles from Gaza.

SECTION VII.

Conversion of Saul of Tarsus.

IX. BUT Saul still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest, and petitioned for letters from him to the synagogues at Damascus, that if he found any of that way, whether they were men or women, he might bring them bound to Jerusalem. And as he was proceeding on his journey, and was come near to Damascus, on a sudden a light from heaven shone around him, and he fell to the ground, and heard a voice saying to him; Saul, Saul, why do you persecute me? And he said, Who are you, Lord? And the Lord said, I am Jesus, whom you persecute. It is hard for you to kick against the goads. And trembling, and amazed, he said, Lord, what will you have me to do? And the Lord said to him, Arise, and go into the city, and it shall be told you what you must do. And the men who travelled with him, stood astonished, hearing indeed the voice, but seeing no one. Then Saul arose from the earth; and though his eyes were open, he saw no man: but they led him by the hand, and brought him to Damascus. And he was three days without sight, and neither eat nor drank. Now there was a certain disciple at Damascus, whose name was Ananias, and the Lord said to him in a vision, Ananias! And he said, Behold I am here, Lord. And the Lord said to him, Arise, and go to that which is called the Straight Street, and inquire in the house of Judas, for a man of Tarsus, whose name is Saul; for behold he is praying [to me;] and he has seen in a vision, a man whose name is Ananias, coming in and laying his hand upon him, that he might recover his sight. And Ananias answered, Lord, I have heard by many concerning this man, how much evil he has done to your saints at Jerusalem; and here he has authority from the chief priests to bind all that invoke your name. But the Lord said to him, Go your way; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the children of Israel: for I will shew him how many things he must suffer for my name.

17. Then went Ananias, and entered into the house; and laying his hands upon him, he said, Brother Saul, the Lord, even Jesus, who appeared to you on the way, as you came, has sent me, that you might receive your sight, and be filled with the Holy Spirit. And immediately there fell from his eyes something like scales; and he presently recovered his sight, and arose, and was immersed; and having received food, he was strengthened. And Saul was for several days with the disciples at Damascus. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who in Jerusalem spread desolation among them who called on this name; and came hither to this end, that he might carry them bound to the chief priests? But Saul was strengthened so much the more; and confounded the Jews that dwelt at Damascus, evincing that this is the Messiah. And when many days were

fulfilled, the Jews conspired to kill him: but their design was made known to Saul; and they watched the gates day and night to murder him. But the disciples took him by night, and let him down by the wall in a basket. And when *Saul* was come to Jerusalem, he attempted to associate with the disciples; but they all feared him, not believing that he was a disciple. But Barnabas taking him, brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, and speaking boldly in the name of the Lord Jesus. And he spoke, and disputed with the Hellenists, but they attempted to kill him; and the brethren being informed of it, conducted him to Cesarea, and sent him away to Tarsus. Then the congregations through all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the admonition of the Holy Spirit, were multiplied.

32. Now it came to pass, that Peter making a progress through all parts,* came also to the saints that dwelt at Lydda. And he found there a certain man whose name was *Æneas*, who had a palsy, and had kept his bed eight years. And Peter said to him, *Æneas*, Jesus the Messiah heals you; arise, and make your bed. And he arose immediately. And all the inhabitants of Lydda and Saron† saw him, and turned to the Lord.

And there was at Joppa a certain female disciple, named *Tabitha*, who by interpretation is called *Dorcas*, and she was full of good works, and alms-deeds, which she did. And it came to pass in those days, that she was sick, and died. And when they had washed her, they laid her in an upper chamber. And as Lydda was near Joppa, the disciples hearing that Peter was there, sent two men to him, entreating him that he would not delay to come to them. And Peter arose, and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and mantles which *Dorcas* made while she was with them. And Peter putting them all out, kneeled down and prayed; and turning to the body, he said, *Tabitha*, arise! And she opened her eyes, and seeing Peter, sat up. And giving her his hand, he raised her up; and having called the saints and widows, he presented her alive. And this was known throughout all Joppa; and many believed in the Lord. And he continued many days at Joppa, in the house of one *Simon*, a tanner.

SECTION VIII.

The Calling of the Gentiles.

X. NOW there was a certain man in Cesarea, named *Cornelius*, a centurion, of that [which is] called the Italian Band,‡ a man of

*Of the neighboring country. †Or *Sharon*:

‡Or cohort, (about 1000 men.)

piety, and one that feared God, with all his house; giving also much alms to the people, and praying to God continually. He evidently saw in a vision about the ninth hour* of the day, a messenger of God coming in to him, and saying to him, Cornelius. And having fixed his eyes upon him, he was afraid, and said, What is it, Lord? And he said to him, Your prayers and your alms are come up as a memorial before God. And now send men to Joppa, and bring hither Simon, whose surname is Peter: he lodges with one Simon, a tanner, whose house is by the sea side: *he shall tell you what you must do.* As soon then as the messenger, who spoke to Cornelius, was gone, he called two of his domestics, and a pious soldier of them that waited upon him; and having related to them all [these things,] he sent them to Joppa. On the next day, while they were on their journey, and drew near the city, Peter went up to the top of the house to pray about the sixth hour.† And he was very hungry, and would have taken a little refreshment; but while they were preparing, he fell into an ecstasy;‡ and he saw heaven opened, and something descending to him, like a great sheet, fastened at the four corners, and let down to the earth: in which there were all [sorts of] things, even four-footed animals of the earth, and wild beasts, and reptiles, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, By no means, Lord, for I have never eaten any thing which is common or unclean. And the voice said to him again the second time, Those things which God has cleansed, do not you call common. And this was done three times, and the sheet§ was taken up into heaven again.

17. While Peter was pondering in himself what the vision which he had seen might import, behold the men who were sent from Cornelius, having inquired out the house of Simon, stood at the door; and calling, they asked if Simon, whose surname was Peter, lodged there. Now, as Peter was reflecting on the vision, the Spirit said to him, Behold, three men are inquiring for you: arise, therefore, and go down, and take the journey with them without any scruple: for I have sent them. Then Peter went down to the men who were sent to him from Cornelius; and said, Behold, I am the man whom you inquire for: what is the cause for which you are come hither? And they said, Cornelius the centurion, a righteous man, who fears God, and has a character attested by all the Jewish people, has been instructed§ by a holy messenger to send for you to his house, and to hear words from you. Having therefore called them in, he entertained them, and the next day Peter set out with them: and some of the brethren, who were of Joppa, went with him. And the next day they entered into Cesarea; and Cornelius was waiting for them, having called together his relations and intimate friends.

And as Peter was entering, Cornelius met him, and prostrating himself at his feet, made obeisance. But Peter raised him up,

* Three in the afternoon. † About noon. ‡ Or trance.

§ Gr. piece of furniture. § Appendix, No. XLI.

saying, Arise, I also am a man. And discoursing with him, he went in, and found many gathered together. And he said to them, You know that it is unlawful for a man that is a Jew, to join with, or to come into the house of one of another nation: nevertheless, God has shown me that I am to call no man common or unclean. Wherefore, when I was sent for, I came without debate: I ask, therefore, on what account you have sent for me? And Cornelius said, Four days ago I was fasting till this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright raiment, and said, Cornelius, your prayer is heard, and your alms are remembered before God: send therefore to Joppa, and call hither Simon, whose surname is Peter; he lodges in the house of one Simon, a tanner, by the sea side; who when he is come, shall speak to you. Immediately therefore I sent to you, and you have done well in coming. Now, therefore, we are all here present before God, to hear all things which God has given you in charge.

34. Then Peter opening his mouth, said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that fears him, and works righteousness, is acceptable to him. [This is] that message which he sent to the children of Israel, proclaiming the glad tidings of peace by Jesus Christ, who is Lord of all. You know the report there was through all Judea, which began from Galilee, after the immersion which John preached [concerning] Jesus of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which he did, both in the region of the Jews, and in Jerusalem: whom they slew, hanging him on a tree. This very person God raised up on the third day, and granted him to become manifest, not to all the people, but to witnesses before appointed by God, even to us, who have eaten and drunk with him after he rose from the dead. And he has given in charge to us to proclaim to the people, and to testify that it is he who is appointed by God [to be] the judge of the living and the dead. To him bear all the prophets witness, that every one who believes on him shall receive the forgiveness of sins by his name. While Peter was yet speaking these words, the Holy Spirit fell upon all that were hearing the Word: and they of the circumcision, who believed as many as came with Peter, were astonished, that the gift of the Holy Spirit was poured out upon the Gentiles also: for they heard them speaking in diverse languages, and glorifying God. Then Peter answered, Can any one forbid water, that these persons should not be immersed, who have received the Holy Spirit as well as we?

And he ordered them to be immersed in the name of the Lord. And they entreated him to continue with them several days.

XI. Now the apostles and brethren who were in Judea, heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they who were of the circumcision contended with him, saying, You did go in to men who were

uncircumcised, and did eat with them. And Peter beginning, opened to them [the matter] in order, saying, I was praying in the city of Joppa; and, in a trance, I saw a vision, something like a great sheet descending from heaven, let down by the four corners, and it came close to me: and looking attentively upon it, I observed and saw four-footed creatures of the earth, and wild beasts, and reptiles, and fowls of the air: and I heard a voice saying to me, Arise, Peter, kill, and eat: but I said, By no means, Lord, for nothing common or unclean has ever entered into my mouth. And the voice answered me the second time from heaven, Those things which God has cleansed, do not you call common. And this was done three times. And all the things were drawn up again into heaven. And behold at that instant three men were come to the house in which I was, sent from Cesarea to me. And the Spirit commanded me to go with them without any scruple: and these six brethren also went along with me. And we entered into the man's house: and he told us how he had seen a messenger standing in his house, and saying to him, Send *men* to Joppa, and bring hither Simon, whose surname is Peter; who shall speak words to you, by which you and all your family shall be saved. And as I began to speak, the Holy Spirit fell upon them, even as upon us at the beginning.* And I remembered the word of the Lord, how he said, John indeed immersed in water, but you shall be immersed in the Holy Spirit. Since therefore God gave to them the same gift as he did to us who had believed on the Lord Jesus Christ, what was I, that I should be able to obstruct God? And when they had heard these things, they acquiesced, and glorified God, saying, God has then given to the Gentiles also reformation unto life.

SECTION IX.

The Progress of the Gospel in Phœnicia, Cyprus, and Antioch, and Persecution of the Apostles.

19. NOW therefore they who were dispersed by the distress which arose about Stephen, travelled as far as Phœnicia, and Cyprus, and Antioch, speaking† the word to none but the Jews only. But some of them were men of Cyprus, and Cyrene, who having entered into Antioch, spoke to the Hellenists, proclaiming the glad tidings of the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. And the report concerning them came to the ears of the congregation that was at Jerusalem; and they sent forth Barnabas to go as far as Antioch. Who when he was come, and beheld the favor of God, rejoiced, and exhorted them all to adhere to the Lord with full determination of heart; for he was a good man, and full of the Holy Spirit, and of faith: and a considerable number were added to the Lord. Then Barnabas went to Tarsus to seek Saul; and finding him, he brought him to Antioch. And it came to

* On Pentecost. † Appendix, No. XLII.

pass that they assembled with the congregation for a whole year, and taught considerable numbers; and the disciples were first named Christians at Antioch. And in these days prophets came from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that there should be a great famine over all the land: which came to pass in the days of *Claudius Cesar*. And the disciples determined, that according to the respective abilities of each, they should send to the assistance of the brethren who dwelt in Judea. And this they did, sending it to the elders by the hands of Barnabas and Saul.

XII. Now about that time Herod the king laid hands on some of the congregation, to afflict them. And he slew James the brother of John with the sword. And as he saw that this was acceptable to the Jews, he went on to seize Peter also: and it was in the days of unleavened bread, and having seized him, he put him in prison, delivering him to the custody of four quaternions* of soldiers, intending after the passover to bring him out to the people. In the mean time, therefore, Peter was kept in the prison; but earnest and continued prayer was made to God on his account by the congregation.

6. And when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were keeping the prison. And behold a messenger of the Lord presented himself, and a light shone in the house; and giving Peter a blow on the side, he awoke him, saying, Arise quickly: and his chains fell off from his hands. And the messenger said to him, Gird yourself, and bind on your sandals; and he did so. And he said to him, Throw your mantle round you, and follow me. And going out, he followed him; and he did not know that what was done by the messenger was real, but supposed that he had seen a vision. And passing through the first and second watch, they came to the iron gate that leads into the city; which opened to them of its own accord. And going out, they went through one street, and immediately the messenger departed from him. And Peter being come to himself, said, Now I know truly that the Lord has sent his messenger, and has delivered me from the hand of Herod, and from all the expectations of the Jewish people. And recollecting, he came to the house of Mary, the mother of John who was surnamed Mark; where many were gathered together, praying.

And as Peter knocked at the door of the outer gate, a maiden, whose name was Rose,† went to inquire who was there. And knowing Peter's voice, transported with joy, she did not open the gate; but running in, told them that Peter was standing at the gate. And they said to her, You are distracted: but she confidently affirmed that it was so. Then they said, It is his messenger. But Peter continued knocking; and when they had opened [the

* Sixteen soldiers, who were to guard him by turns, four at a time,

† Rhoda, in Greek.

door,] they saw him, and were astonished. And he beckoned to them with his hand to be silent, and related to them how the Lord had conducted him out of prison. And he said, Inform James and the brethren of these things; and departing, he went to another place. And as soon as it was day, there was no small tumult among the soldiers, what was become of Peter. And Herod searching for him, and not finding him, examined the keepers, and ordered them to be led away to execution. And passing from Judea to Cesarea, he abode there. And Herod was highly incensed against the Tyrians and Sidonians; but they unanimously came before him; and gaining Blastus the king's chamberlain, to their interest, they begged for peace, because their country was nourished by that of the king.

And upon a set day, Herod, being arrayed in a royal habit and seated upon the throne, made an oration to them. And the people cried out, It is the voice of a god, and not of a man! But immediately a messenger of the Lord smote him, because he gave not God the glory: and being eaten with worms, he expired. And the word of God grew, and was multiplied. And Barnabas and Saul having fulfilled their ministry, returned from Jerusalem, bringing along with them John, whose surname was Mark.

SECTION X.

Travels and Success of Paul and Barnabas in publishing the Glad Tidings in sundry places

XIII. NOW there were in the congregation that was at Antioch, certain prophets and teachers; particularly Barnabas, and Simeon, who was called Niger, and Lucius the Cyrenean, and Manaen who was educated with Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul for the work to which I have called them. And having fasted and prayed, and laid their hands upon them, they dismissed them. They therefore being sent out by the Holy Spirit, departed to Seleucia, and from thence they sailed to Cyprus, and being arrived at Salamis, they proclaimed the Word of God in the synagogue of the Jews; and they had also John for their attendant. And having traversed the island as far as Paphos, they found a certain Jew, a magician and false prophet, whose name was Bar-jesus, that was with the proconsul Sergius Paulus, a prudent man; who calling for Barnabas and Saul, desired to hear the word of God. But Elmas the magician (for that was his name when translated) withstood them, endeavoring to turn away the proconsul from the faith. Then Saul (who is also called Paul) being filled with the Holy Spirit, and looking stedfastly upon him, said, O you, [who are] full of all deceit and of all wickedness! you child of the devil! you enemy of all righteousness! will you not cease to pervert the right ways of the Lord? And behold now the hand of the Lord is upon you, and you shall be blind and not see the sun for a time. And immediately a mist and darkness fell upon him; and going about, he sought some to

lead him by the hand. Then the proconsul, seeing what was done, believed, being struck with the doctrine of the Lord.

13. And loosing from Paphos, they who were with Paul, came to Perga in Pamphylia; but John* withdrew himself from them, and returned to Jerusalem. Nevertheless, they going on from Perga, came to Antioch in Pisidia, and entering into the synagogue on the Sabbath day, they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if you have any word of exhortation to the people, speak it. Then Paul stood up, and waving his hand, said, Men of Israel, and you that fear God, hearken. The God of this people of Israel chose our fathers, and raised† the people while sojourning in the land of Egypt, and led them out of it with an uplifted arm. And for the space of about forty years he endured their behavior in the wilderness. And having cast out seven nations in the land of Canaan, he distributed their country to them for an inheritance. And after these transactions, which lasted about four hundred and fifty years, he gave them judges, till Samuel the Prophet. And from that time they desired a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for the term of forty years. And having removed him, he raised up to them David for a king; whom also he extolled, and said, *"I have found David, the son of Jesse, a man according to my own heart, who shall do all my will."* Of this man's seed, according to the promise, God has raised up unto Israel Jesus the Saviour; John having, to introduce his appearance, before preached the immersion of reformation to all the people of Israel. And when John was fulfilling his course, he said, 'Whom do you imagine me to be? I am not He; but behold there comes one after me, the shoes of whose feet I am not worthy to unloose.' Brethren, children of the family of Abraham, and those among you that fear God, to you is the word of this salvation sent: for the inhabitants of Jerusalem, and their rulers, not knowing him, nor the sayings of the prophets, which are read every Sabbath day, have fulfilled them in condemning him. And though they could find no cause of death in him, yet they requested Pilate that he might be executed. And when they had accomplished all things that were written concerning him, taking him down from the cross; they laid him in a tomb. But God raised him up from the dead: and he appeared for several days to those that came up with him from Galilee to Jerusalem, who are his witnesses to the people. And we bring you good tidings, that the very promise, which was made to the fathers, God has accomplished to us their children, in raising up Jesus; as it is also written in the second Psalm, *"You are my Son, this day have I begotten you."* And because he has raised him from the dead, no more to return to corruption, he has said thus, *"I will give you the sure mercies of David"*‡ Wherefore also in another place he says, *"You will not*

* Surnamed Mark. † From their prostrate condition.

‡ Appendix, No. XLIII.

permit your Holy One to see corruption." Now David having served his own generation according to the will of God, fell asleep, and was gathered to his fathers, and saw corruption. But he whom God raised up did not see corruption. Be it known therefore to you, brethren, that by Him the remission of sins is proclaimed to you: and by him every one that believes is justified from all things, from which you could not be justified by the law of Moses. See to it therefore, that what is spoken in the prophets may not come upon you; "*Behold, you despisers, and wonder, and disapprear: for I perform a work in your days, a work which you shall not believe, if any one tell it you."*

But while the Jews were going out of the synagogue, the Gentiles desired that these words might be spoken to them the following Sabbath. And when the synagogue was broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who speaking to them, persuaded them to persevere in the grace of God.

44. And on the following Sabbath almost the whole city was gathered together to hear the word of God. But the Jews seeing the multitudes, were filled with zeal, and opposed the things which were spoken by Paul; contradicting and reviling. Then Paul and Barnabas, with great freedom of speech, said, It was necessary that the word of God should first be spoken to you; but since you thrust it away from you, and adjudge yourselves unworthy of eternal life, behold we turn to the Gentiles. For so the Lord has charged us, saying, "*I have set you for a light of the Gentiles, that you should be for salvation to the ends of the earth."* And the Gentiles hearing [these things,] rejoiced, and glorified the Word of the Lord: and as many as were determined for eternal life believed.* And the Word of the Lord was borne on† through-out all that region. But the Jews stirred up some devout women of considerable rank, and the magistrates of the city, and raised a persecution against Paul and Barnabas, and drove them out of their territories. But they shook off the dust of their feet against them, and came to Iconium. But the disciples‡ were filled with joy and with the Holy Spirit.

XIV. And it came to pass at Iconium, that they went both together into the synagogue of the Jews, and spoke in such a manner, that a great multitude both of the Jews and of the Greeks believed; (but the unbelieving Jews stirred up the minds of the Gentiles§ and filled them with malignity against the brethren:) for a considerable time therefore they continued speaking freely [in the cause] of the Lord, who bare witness to the word of his grace, and gave signs and wonders to be done by their hands. But the multitude of the city was divided; and some were with the Jews, and others with the apostles. But as a violent attempt was made both of the Gentiles and of the Jews, with their rulers, to

* *Appendix. No. XI. IV. † As it were with a torrent.*

‡ *Who were left at Antioch. § The heathen inhabitants.*

injure and to stone them; they having received intelligence of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the adjacent country: and there they declared the glad tidings.

And there sat a certain man at Lystra, disabled in his feet, *being* so lame from his mother's womb, that he never had walked. This man heard Paul speaking; who fixing his eyes upon him, and seeing that he had faith to be healed, said with a loud voice, Stand upright on your feet. And he leaped up, and walked. And the multitude seeing what Paul had done, lifted up their voices, saying in the Lycaonian language, The gods are descended to us in the likeness of men. And Barnabas they called Jupiter, and Paul Mercury, because he was the leader of the discourse. And the priest of Jupiter, [whose image] was before their city,* brought oxen with garlands to the gates, and would, with the multitude, have offered sacrifice [to them.] But the apostles Barnabas and Paul hearing of it, rent their mantles, and ran in among the multitude, crying out, and saying, Sirs, why do you these things? We are your fellow-mortals, and are declaring the glad tidings to you, that you may turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things which are in them: who in former generations permitted all the nations to walk in their own ways: though he did not leave himself without witness, doing good, and giving us showers of rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And saying these things, they hardly restrained the people from sacrificing to them.

19. But Jews came thither from Antioch and Iconium, and persuaded the multitude; and having stoned Paul, they dragged him out of the city, supposing him to be dead. But, as the disciples were gathered about him, he rose up, and entered into the city; and the next day he departed with Barnabas to Derbe. And having declared the gospel to that city, and made a considerable number of disciples, they returned to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and testifying that it is necessary we should enter into the kingdom of God through many tribulations. And when they had constituted elders for them in every congregation, having prayed to God with fasting, they committed them to the Lord, in whom they had believed. And passing through Pisidia, they came to Pamphylia. And having spoken the Word in Perga, they went down to Attalia. And they sailed from thence to Antioch; from thence they had been recommended to the grace of God, for that work which they had accomplished. And when they were come thither, and had gathered the congregation together, they related what God had done with them, and how he had opened a door of faith to the Gentiles. And they resided *there* a considerable time with the disciples.

* *As being their tutelary deity.*

SECTION XI.

The Decision of the Question concerning the Reception of the Gentiles into the Kingdom of the Messiah, by the Apostles, Elders, and the whole Congregation of Jewish Brethren in Jerusalem.

XV. AND some who came from Judea, taught the brethren, 'Except you be circumcised according to the manner of Moses, you cannot be saved.' There being therefore a contention, and no small debate [on the part] of Paul and Barnabas against them, they resolved that Paul and Barnabas, and some others of their number, should go up to the apostles and elders at Jerusalem about this question. They therefore being brought forward on their journey by the congregation, went through Phœnicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren. And being arrived at Jerusalem, they were received by the congregation, and by the apostles, and elders; and they related what things God had done with them. But some of the sect of the Pharisees that believed, rose up, and said that it was necessary to circumcise them, and to charge them to keep the law of Moses.

6. And the apostles and elders were gathered together to consult upon this affair. And after much debate, Peter rose up, and said to them, Brethren, you know that some considerable time since, God among us chose that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, who knows the heart, bare witness to them, giving them the Holy Spirit, even as he did to us: and made no distinction between us and them, having purified their hearts by faith. Now therefore why do you tempt God, by imposing on the neck of the disciples a yoke, which neither our fathers nor we have been able to bear? But we believe that we are saved by the grace of the Lord Jesus Christ, in the same manner as they. And the whole multitude kept silence, and attended to Barnabas and Paul, relating what signs and wonders God had done among the heathen by them. Then after they had done speaking, James answered, saying, Brethren, hearken to me. Simeon has been relating how God first looked down on the Gentiles to take from among them a people for his name. And the words of the prophets harmonize with this; as it is written, "*After this I will return, and will rebuild the tabernacle of David, which is fallen down; yes, I will rebuild its ruins, and set it upright again: that the remainder of men may seek the Lord, even all the heathen upon whom my name is called, says the Lord,*" who does all these things, known [to him] from the beginning. Wherefore my judgment is, not to disquiet those who from among the Gentiles are converted to God: but to write to them, that they abstain from the pollutions of idols, and fornication, and from that which is strangled, and from blood. For Moses has from ancient generations those who preach him in every city, being read in the synagogues every Sabbath day.

Appendix, No. XLV.

Now then it seemed good to the apostles and elders, and all the congregation, to send to Antioch with Paul and Barnabas chosen men from among themselves, namely Judas surnamed Barsabas, and Silas, men of principal account among the brethren; writing by their hand these things:

‘The apostles, and elders, and brethren, to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia, send greeting:

‘Forasmuch as we have been informed, that some going out from among us, to whom we gave no commission, have troubled you with discourses, unsettling your minds, saying, that you must be circumcised, and keep the law: we, being unanimously assembled, have thought proper to send you chosen men with our beloved Barnabas and Paul; men that have exposed their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also tell you by word of mouth the same things. For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary things; that you abstain from things offered to idols, and from blood, and from any thing strangled, and from fornication: from which you will do well to keep yourselves. Farewel’

39. They therefore being dismissed, came to Antioch; and assembling the multitude, delivered the epistle. And when they had read it, they rejoiced for the consolation [it brought.] And Judas and Silas being prophets* also themselves, in a copious discourse exhorted and strengthened the brethren. And having made some stay, they were dismissed with peace from the brethren to the apostles. But Silas thought proper to continue there. Paul also and Barnabas continued at Antioch, teaching and declaring the good Word of the Lord; with many others also.

And after some days Paul said to Barnabas, Let us return and visit our brethren in all the cities, to which we have published the Word of the Lord, [that we may inquire] how they do. And Barnabas determined to take along with them John surnamed Mark. But Paul did not think proper to take with them that person, who had withdrawn himself from them from Pamphylia, and went not with them to the work. There was therefore a sharp fit of anger, so that they separated from each other; and Barnabas, taking Mark along with him, sailed to Cyprus. But Paul made choice of Silas, and departed; being commended to the grace of God by the brethren. And he went through Syria; and Cilicia, confirming the congregations; and came to Derbe, and Lystra: and, behold, a certain disciple was there, whose name was Timothy, the son of a believing Jewess, but of a Grecian father; who had an honorable character given by the brethren in Lystra and Iconium. Him Paul would have to go forth with him; and took, and circumcised him, on account of the Jews who were in those places: for they all knew his father, that he was a Greek.

* i. e. persons of great ability in the knowledge of the scriptures.

And as they passed through the cities, they delivered to their custody the decrees, which were determined by the apostles and elders that were at Jerusalem. The congregations therefore were confirmed in the faith, and increased in number daily.

And they went through Phrygia and the region of Galatia, and being forbidden by the Holy Spirit to speak the Word in Asia,* when they were come to Mysia, they attempted to go to Bithynia; but the Spirit of Jesus† did not permit them. And passing by Mysia, they went down to Troas.

SECTION XII.

The Introduction of the Gospel into Macedonia and Thessalonica.

XVI. 9.—AND a vision appeared to Paul in the night: There stood a certain Macedonian, entreating him, and saying, Come over to Macedonia, and help us. And as soon as he had seen this vision, we‡ immediately endeavored to go to Macedonia, assuredly inferring, that the Lord had called us to declare the gospel to them. Setting sail therefore from Troas, we ran directly to Samothracia, and the next day to Neapolis, and came from thence to Philippi, which is a city of the first part of Macedonia, and a colony:§ and we continued in this city for some days.

And on the Sabbath day we went out of the city to the side of the river, where, according to [the Jewish] custom, there was an oratory;¶ and sitting down, we spoke to the women that were assembled there. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard the discourse: whose heart the Lord had opened to attend to the things which were spoken by Paul. And when she was immersed with her family, she entreated us saying, If you have judged me to be faithful to the Lord, enter into my house, and continue there. And she compelled us. Now it came to pass, that as we were going to the oratory, we were met by a certain girl that had a Pythonic spirit;‡ who brought her owners much gain by her prophesying: the same following after Paul and us, cried out, These men are the servants of the Most High God, who declare unto you the way of salvation. And this she did for several days. But Paul being grieved, turned and said to the spirit, I charge you in the name of Jesus Christ, to go out of her. And it went out that very hour. But when her owners saw that the hope of their gain was gone, laying hold of Paul and Silas, they dragged them to the market-place to the magistrates; and having brought them to

* i. e. the Proconsular Asia: the places just mentioned being in Asia Minor.

† Appendix, No. XLVI.

‡ Here Luke, who attended on those apostles, speaks in his own person.

§ Of Romans. ¶ Or place of public prayer.

‡ Or spirit of divination. She was also a slave

the generals of the army, they said, These men, being Jews, disturb our city [in an unsufferable manner,] and teach customs, which it is not lawful for us, as we are Romans, to receive and observe. And the populace rose up together against them; and the generals tearing off their garments, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. Who having received such a strict charge, threw them into the inner prison, and secured their feet fast in the stocks. But at midnight Paul and Silas having prayed, sung a hymn to God: and the prisoners heard them. And on a sudden there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all [the prisoners] were loosed. And the jailor awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing that the prisoners were fled. But Paul cried out with a loud voice, saying, Do yourself no harm, for we are all here. And he called for lights, and sprung in; and being in a tremor, fell down before Paul and Silas; and bringing them out, he said, O sirs, what must I do that I may be safe? And they said, Believe in the Lord Jesus Christ, and you shall be safe, and your house. And they spoke to him, and to all that were in his house, the Word of the Lord. And taking them that very hour of the night, he washed their stripes; and was immediately immersed, himself and all his. And having brought them into his house, he spread the table before them; and believing in God with all his house, he was transported with joy.

35. And when it was day, the magistrates sent the beadles,* saying, Dismiss those men. And the keeper of the prison told these things to Paul, 'The generals have sent that you may be dismissed; now therefore go out and pursue your journey in peace.' But Paul said to them, They have beaten us, who are Romans, publicly and uncondemned, and have cast us into prison: and do they now thrust us out privately? By no means: but let them come themselves and conduct us out. And the beadles reported these words to the generals. And when they had heard that they were Romans, they were afraid: and they came, and comforted them, and conducting them out, requested that they would depart from the city. And coming out of the prison, they entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII. And taking their journey through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he entered in among them, and discoursed to them for three Sabbaths, from the scriptures; opening them and evidently showing that the Messiah ought to suffer and to rise from the dead; and 'That this is the Messiah, even Jesus, whom I declare to you.' And some of them believed, and adhered to Paul and Silas; and a considerable number of the

* Or, lictors.

devout Greeks, and not a few of the principal women. But the unbelieving Jews, filled with zeal, gathered together some mean and profligate fellows, and making a mob, threw the city into a tumult; and assaulting the house of Jason, endeavored to bring them out to the people. But not finding them, they dragged Jason, and some of the brethren to the magistrates of the city, crying out, These men, that have turned the world upside down, are come hither also: and Jason has privately received them. And all these men act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they alarmed the multitude, and the magistrates of the city, when they heard these things. And having taken security of Jason, and the rest, they dismissed them. But the brethren immediately sent away Paul and Silas by night to Berea: and when they came thither they went into the synagogue of the Jews. And these were of a more generous disposition than those of Thessalonica: for they received the Word with all readiness of mind, daily examining the scriptures whether those things were so. Many of them therefore believed; and of the Grecian women of considerable rank, and of the men not a few. But as soon as some of the Jews of Thessalonica understood that the Word of God was announced by Paul at Berea, they came thither also; raising [a storm among] the populace. And then immediately the brethren sent away Paul, as if he were to go by sea. But Silas and Timothy continued there. And they that conducted Paul, brought him as far as Athens: and having received an order [from him] to Silas and Timothy, that they should come to him as soon as possible, they went away.

SECTION XIII.

The Introduction of the Gospel into Athens, Corinth, and Ephesus.

16. NOW while Paul was waiting for them at Athens, his spirit within him was strongly moved when he beheld the city enslaved to idolatry. He therefore discoursed in the synagogue to the Jews, and to the pious persons [that worshipped with them:] and every day in the market-place to those whom he met with. But some of the Epicurean and Stoic philosophers opposed themselves to him: and some said, 'What will this retailer of scraps say?' And others, 'He seems to be a proclaimer of foreign deities:' because he declared the good news to them, Jesus and the resurrection. And they took him, and conducted him to the Areopagus,* saying, May we know what this new doctrine is, which is spoken by you? for you bring some strange things to our ears: we would therefore know what these things mean? For all the Athenians, and the strangers that sojourn among them, delight to spend their leisure time in nothing else but telling or hearing news.†

Paul therefore standing up in the middle of the Areopagus, said, Athenians, I perceive you are exceedingly addicted to the worship of demons. For as I passed along, and beheld the objects of your

* Or, the supreme court of Athens. † Appendix, No. XLVII.

worship, I found an altar on which there was this inscription, 'To the Unknown God:' him therefore, whom you worship without knowing him, do I announce to you. The God who made the world, and all things that are therein, being the Lord of heaven and earth, dwells not in temples made with hands: neither is he served by human hands, as if he stood in need of any thing; he himself giving to all life, and breath, and all things. And he has made of one blood the whole nation of men to inhabit all the face of the earth, having marked out the times previously arranged in order, and the boundaries of their habitations: that they might seek after the Lord, if possibly they might feel after him, and find him; though he be not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets have said,—'For we his offspring are.'* We therefore being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man. For though God overlooked the times of ignorance, he now makes proclamation to all men every where to reform, because he has appointed a day, in which he will judge the world righteously by that Man whom he has ordained; of which he has given assurance to all men by raising him from the dead. And when they heard of the resurrection of the dead, some made a jest of it, and others said, 'We will hear you again upon this subject.' And thus Paul went out of the midst of them: Nevertheless some men adhered to him, and believed: among whom was Dionysius the Areopagite,† and a woman whose name was Damaris, and others with them.

XVIII. After these things, Paul departed from Athens, and came to Corinth; and finding a certain Jew, named Aquila, a native of Pontus, lately come from Italy, with Priscilla his wife, (because Claudius Cesar had commanded all the Jews to depart from Rome,) he went to them. And as he was of the same trade, he continued with them, and wrought at it; for they were tent-makers by trade. But he disputed in the synagogue every Sabbath day, and persuaded the Jews and the Greeks. And as soon as Silas and Timothy came from Macedonia, Paul was enrapt *in his spirit*, and testified to the Jews that Jesus was the Messiah. But when they set themselves in opposition, and reviled, he shook his garment, and said to them, Let your blood be upon your own head! I am pure. From henceforth I will go to the Gentiles. And going out from thence, he went into the house of one called Justus, a worshipper of God, whose house was adjoining the synagogue. But Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing, believed, and were immersed. But the Lord said to Paul by a vision in the night, Fear not, but speak, and do not keep silence; for I am with you, and no man shall fall upon you to injure you; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

* *Aratus and Cleanthes.*

† *A member of the supreme court of Athens.*

But when Gallio was præconsul of Achaia, the Jews made an assault upon Paul with one consent, and brought him before the tribunal, saying, 'This fellow persuades men to worship God contrary to the law.' And when Paul would have opened his mouth, Gallio said to the Jews, If it were an act of injustice, or mischievous contentiousness, O Jews, it were reasonable I should bear with you. But if it be a question concerning words, and names, and the Law, which is among you, see to it yourselves; for I will be no judge of these matters. And he drove them away from the tribunal. And all the Greeks laid hold on Sosthenes the ruler of the synagogue, and beat him before the tribunal; but Gallio did not concern himself at all about the matter.

And Paul still continued there for a considerable time, and then taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila; having shaved his head at Cenchrea, for he had a vow. And he arrived at Ephesus, and there he left them; but he himself entered into the synagogue, and reasoned with the Jews. And though they entreated him to have staid longer with them, he did not consent: but took his leave of them, saying, It is necessary for me by all means to celebrate the approaching feast at Jerusalem; but I will turn my course to you again, God willing. And he set sail from Ephesus. And landing at Cesarea, he went up; and having saluted the congregation, he went down to Antioch. And having spent some time there, he departed, going through the country of Galatia and Phrygia in a regular manner, confirming all the disciples.

24. Now a certain Jew, whose name was Apollos a native of Alexandria, an eloquent man, and powerful in the scriptures, came to Ephesus. This person was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught the things of the Lord with great accuracy, being only acquainted with the immersion of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him aside, and explained to him the way of God in a more perfect manner. And when he intended to go over to Achaia, the brethren wrote to the disciples, exhorting them to receive him. And being arrived there, by his gift he greatly helped those who had believed. For he strenuously debated with the Jews in public, shewing by the scriptures, that Jesus is the Messiah.

XIX. Now it came to pass, that while Apollos was at Corinth, Paul having passed through the upper parts, came to Ephesus: and finding there some disciples, he said to them, Have you, on your believing, received the Holy Spirit? And they replied to him, No, we have not so much as heard whether the Holy Spirit is [received]. And he said to them, Into what then were you immersed? And they said, Into John's immersion. And Paul said, John indeed administered the immersion of reformation, telling the people that they should believe in him that was to come after him, that is, in Jesus Christ. And hearing this, they were immersed into the name of the Lord Jesus. And Paul laying his hands on them, the Holy Spirit

* To Jerusalem to the feast. † Of Ephesus. ‡ Of Lesser Phrygia

came upon them; and they spoke with tongues, and prophesied. And they were in all about twelve men. And he went into the synagogue, and discoursed with boldness, disputing for the space of three months, and evincing the things which related to the kingdom of God. But as some were hardened, and would not believe, speaking reproachfully of the way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the Word of the Lord *Jesus*. And God wrought extraordinary miracles by the hands of Paul; so that handkerchiefs or aprons were carried from his body to those that were sick, and the diseases removed from them; and the evil spirits came out of *them*. And some of the strolling Jews, who were exorcists,* undertook to name the name of the Lord *Jesus* over those who had evil spirits, saying, 'We adjure you by *Jesus*, whom Paul preaches.' And there were seven sons of one Sceva a Jewish chief priest, who did this. But the evil spirit answering, said, '*Jesus* I know, and Paul I know, but who are you?' And the man in whom the evil spirit was, sprung upon them, and getting master of them, prevailed against them, so that they fled out of the house naked and wounded. And this was known to all the Jews, and Greeks also, dwelling at Ephesus; and fear fell upon them all, and the name of the Lord *Jesus* was magnified. And many of them, who believed, came and confessed, and made a declaration of their deeds. And a considerable number of those who had curious arts, bringing their books together, burnt them before all; and they computed the value of them, and found it fifty thousand pieces of silver;† so powerfully did the Word of the Lord grow, and prevail.

21. Now when these things were fulfilled, Paul purposed in spirit, that passing through Macedonia and Achaia, he would go to Jerusalem, saying, After I have been there, it is necessary for me also to see Rome. And sending two of those that ministered to him, Timothy and Erastus, into Macedonia, he himself staid some time in Asia. And there happened about that time no small tumult concerning that way. For a man, whose name was Demetrius, a working silversmith, by making silver shrines of Diana, procured no small gain to the artificers: whom he gathered together, with the workmen employed about the business, and said, Men, you know that our maintenance arises from this manufacture; and you see and hear that this Paul has persuaded great numbers of people, not only of Ephesus, but almost of all Asia, and has turned them aside, saying, that they are not deities which are made with hands; so that there is danger not only that this occupation of ours should be depreciated, but also that the temple of the great goddess Diana should be despised, and her grandeur destroyed; whom all Asia, and the world worship. And hearing this, they were filled with rage; and cried out, saying, Great is Diana of the Ephesians! And the whole city was filled with confusion, and they rushed with one accord into the theatre, dragging

* Pretenders to a power of expelling demons. † About 7500 dollars.

thither Gaius and Aristarchus, Macedonians, Paul's fellow-travellers. And when Paul would have gone into the people, the disciples would not permit him. And some too, the principal officers of Asia, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theatre. Some therefore were crying one thing, and some another; for the congregation was confused, and the greater part did not know for what they were come together. And they thrust forward Alexander from amongst the multitude, the Jews urging him on. And Alexander beckoning with his hand, would have made a defence to the people. But when they knew that he was a Jew, one voice arose from them all, crying out for about the space of two hours, Great is Diana of the Ephesians! But the chancellor* having pacified the people, said, Ephesians, what man is there that does not know that the city of the Ephesians is devoted to the great goddess Diana, and to the image that fell down from Jupiter? Since then these things are incontestable, it is necessary for you to be quiet, and to do nothing in a precipitate manner; for you have brought these men, who are neither robbers of temples nor blasphemers of your goddess. If therefore Demetrius, and the artificers that are with him, have a charge against any one, courts are held; and there are the præconsuls; let them implead one another. But if you are inquiring any thing concerning other matters, it shall be determined in a legal congregation. And indeed we are in danger of being called in question for the insurrection which has happened this day, as there is no cause by which we can account for this concourse. And when he had said these things, he dismissed the congregation.

XX. Now after the tumult was ceased, Paul calling the disciples to him, and embracing them, departed to go into Macedonia. And going through those parts, and having exhorted them with much discourse, he came into Greece. And when he had continued there three months, as an ambush was laid for him by the Jews when he was about to embark for Syria, he thought it advisable to return by Macedonia. And Sopater the Berean accompanied him as far as Asia;† and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy: and of the Asiatics, Tychicus and Trophimus. These going before, staid for us at Troas. And we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we continued seven days. And on the first day of the week, when the disciples met together to break bread, Paul being about to depart on the morrow, discoursed to them and continued his speech until midnight. And there were many lamps in the upper room in which they were assembled; and a certain young man, whose name was Eutychus, sitting in an open window, fell into a profound sleep: and as Paul continued his discourse a long time, he was so overpowered with sleep, that he fell down from the third story, and was taken up dead. And Paul went down, and fell upon him, and taking him in his arms, said, Do not make any disturbance, for his life is in him. And going up again,

*Or, town clerk: Gr: scribe or secretary. †Asia Proper.

and having broken bread, and eaten, he conversed a considerable time, even till break of day, and so departed. And they brought the youth alive, and were not a little comforted. But we went before into the ship, and sailed to Assos, where we were to take up Paul: for so he had appointed, choosing himself to go a-foot. And as soon as he joined us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the next day over against Chios; and the day following we touched at Samos, and having staid at Trogyllium, we came the day after to Miletus. For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he earnestly endeavored, if it were possible for him, to be at Jerusalem on the day of Pentecost.

17. But sending to Ephesus from Miletus, he called thither the elders of the congregation. And when they were come to him, he said to them, You know how I have been conversant among you all the time, from the first day in which I entered into Asia, serving the Lord with all humility, and with *many* tears, and trials, which befel me by the ambushes of the Jews: and how I have suppressed nothing that was advantageous, not neglecting to announce to you, and to teach you publicly, and from house to house, testifying both to the Jews and Greeks, reformation to God, and faith in our Lord Jesus Christ. And now, behold, I am going bound in the spirit to Jerusalem, not knowing the things that shall befall me in it: excepting that the Holy Spirit testifies in every city, saying that bonds and afflictions await me. But I make no account of any of these things, nor do I esteem my life precious to myself, so that I may but joyfully finish my course, and the ministry which I have received of the Lord Jesus, even to testify the good news of the favor of God. And now, behold, I know that you all, among whom I have conversed, proclaiming the Kingdom of God, shall not see my face any more. Wherefore I testify to you this day, that I am clear from the blood of all men. For I have not declined to declare to you all the counsel of God. Therefore take heed to yourselves, and to the whole flock, over which the Holy Spirit has constituted you overseers,* to feed the congregation of the Lord, which he has redeemed with his own blood. For I know this, that after my departure grievous wolves will enter in among you, having no mercy on the flock. Yes, from among your own selves men shall arise, speaking perverse things, to draw away disciples after them. Watch therefore, remembering that for the space of three years I ceased not to warn every one by night and by day with tears. And now, brethren, I recommend you to God, and to the word of his grace, even to him that is able to edify you, and to give you an inheritance among all that are sanctified. I have coveted no man's silver, or gold, or raiment. Yes, you yourselves know that these hands have ministered to my necessities, and to those that were with me. I have showed you all things, how that thus laboring you ought to assist the infirm, and to remember the words of the Lord Jesus, that he himself said, 'It is much happier to give than to receive.' And having said these things, he kneeled down and

* Or bishops.

prayed with them all. And there was great lamentation among them all: and falling upon Paul's neck, they kissed him; especially grieving for that word which he spoke, that they should see his face no more. And they conducted him to the ship.

SECTION XIV.

Paul returns to Jerusalem.—His Conduct and Treatment there

XXI. AND as soon as we had withdrawn from them, and had set sail, we came with a direct course to Coos, and the next day to Rhodes, and from thence to Patara. And finding a ship passing over to Phœnicia, we went aboard, and set sail. And coming within sight of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unload its freight. And we continued there seven days, finding disciples, who told Paul by the Spirit, not to go up to Jerusalem. But when we had finished these seven days, we departed, and went our way; and they all attended us out of the city, with their wives and children; and, kneeling down on the sea shore, we prayed. And having embraced each other, we went on board the ship; and they returned back to their own houses. And finishing our course, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. And on the morrow they departed, and came to Cesarea; and entering into the house of Philip the evangelist, who was one of the seven,* we lodged with him. Now he had four virgin daughters, who were prophetesses. And as we continued there many days, a certain prophet, whose name was Agabus, came down from Judea: and coming to us, he took up Paul's girdle, and binding his own hands and feet, he said, 'Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man whose girdle this is, and shall deliver him into the hands of the Gentiles.' And when we heard these things, both we and the inhabitants of that place entreated him that he would not go up to Jerusalem. But Paul answered, What do you mean, thus weeping and breaking my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, Let the will of the Lord be done.

15. And after these days, making up our baggage, we went up to Jerusalem. And some of the disciples also from Cesarea went along with us, and brought us to one Mnason a Cyprian, an old disciple, with whom we should lodge.

And when we were arrived at Jerusalem, the brethren received us with pleasure. And the next day Paul entered in with us to James; and all the elders were present. And having embraced them, he gave them a particular account of those things which God had done among the Gentiles by his ministry. And when they heard it they glorified the Lord, and said to him, Brother, you see how many myriads of believing Jews there are; and they are all zealous for the

* Mentioned in chapter vi. 5.

law. Now they have been informed of you, that you teach all the Jews which are among the Gentiles, to apostatize from Moses, saying that they ought not to circumcise their children, nor to walk according to the customs. What is it then? The multitude must by all means come together, for they will hear that you are come. Therefore do this that we say to you: there are with us four men, who have a vow upon them; take them, and purify yourself with them, and be at charges for them, that they may shave their heads: and all will know, that there is nothing in those things, which they have heard of you; but that you yourself walk regularly, keeping the law. And as for the believing Gentiles we have written, determining that they should observe none of these things, except it be to keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from fornication. Then Paul took the men, and the next day being purified with them, entered into the temple, declaring the accomplishment of the days of purification, till an offering should be offered for every one of them. But as the seven days were about to be accomplished, the Jews that were from Asia,* seeing him in the temple, threw all the populace into confusion, and laid hands upon him, crying out, Israelites, help! This is the man, that every where teaches all men contrary to the people, and the law, and to this place; and has even brought Greeks into the temple, and polluted this holy place. (For they had before seen Trophimus the Ephesian in the city with him, whom they imagined that Paul had brought into the temple.) And the whole city was moved, and there was a concourse of the people; and laying hold of Paul, they dragged him out of the temple: and immediately the gates were shut. And when they went about to kill him, word was brought to the commander of the cohort, that all Jerusalem was in confusion: who immediately took soldiers, and centurions, and ran in among them. And when they saw the commander and the soldiers, they ceased from beating Paul. Then the commander drew near, and took him, and ordered him to be bound with two chains: and inquired who he was, and what he had done. And some among the multitude cried out one thing, and some another. And as he could not know the certainty by reason of the tumult, he commanded him to be carried into the castle. But when he was upon the stairs, it came to pass that he was borne by the soldiers because of the violence of the crowd. For the multitude of the people followed, crying out, 'Away with him!'

37. But as Paul was going to be brought into the castle, he said to the commander, May I be allowed to speak to you? And† he said, Can you speak Greek? Are you not that Egyptian, who did before these days stir up a sedition, and led out into the wilderness four thousand murderers? But Paul said, I am indeed a Jew of Tarsus in Cilicia, a citizen of no inconsiderable city; and I entreat you, permit me to speak to the people.

* Come to celebrate the feast of Pentecost.

† Hearing him speak in the Greek language.

And on his giving him permission, Paul standing on the stairs, beckoned with his hand to the people; and when there was a great silence, he addressed them in the Hebrew dialect saying—

Brethren, and fathers, hear my apology, which I make now to you. And when they heard that he addressed them in the Hebrew dialect, they the rather kept silence; and he said, I am indeed a Jew, born at Tarsus in Cilicia, but educated in this city at the feet of Gamaliel, accurately instructed in the law of our fathers; being zealous for God, as you all are at this day: who persecuted this way to the death; binding both men and women, and delivering them into prisons: as also the high priest is my witness and all the national senate: from whom also having received letters to the brethren, I went to Damascus to bring those that were there bound to Jerusalem, that they might be punished. And it came to pass that as I was on my journey, and was come nigh to Damascus, about noon, on a sudden a great light shone about me from heaven; and I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' But I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you persecute.' And they that were with me saw the light indeed, and were terrified; but they did not hear the voice of him that spoke to me. And I said, 'Lord, what shall I do?' And the Lord said to me, 'Arise, and go to Damascus, and there it shall be told you of all things, which are appointed for you to do.' And as I could not see by reason of the glory of that light; being led by the hand of those that were with me, I came to Damascus. And one Ananias, a pious man according to the law, who had an honorable character among the Jews *that dwell at Damascus*, coming to me, and standing by me, said to me, 'Brother Saul, look up.' And in that very hour I looked up upon him. And he said, 'The God of our fathers has chosen you to know his will, and to see that righteous person, and to hear a voice from his mouth; because you shall be his witness to all men of those things which you have seen and heard. And now why do you delay? Arise and be immersed and wash away your sins, invoking the name of the Lord.' And it came to pass; that when I was returned to Jerusalem, and was praying in the temple, I was in a trance; and I saw him saying to me, 'Make haste, and depart quickly from Jerusalem, for they will not receive your testimony concerning me.' And I said, 'Lord, they know I was imprisoning, and scourging in the synagogues them that believed in thee; and when the blood of Stephen thy martyr was shed, I also was standing by, and consenting to *his slaughter*, and kept the garments of those that slew him.' And he said to me, 'Go your way, for I will send you far off to the Gentiles——'

XXII. 22.—And they heard him to this word, and they lifted up their voice, saying, 'Away with this fellow from the earth, for it is not fit that he should live.' And as they were crying out, and were rending their garments, and casting dust into the air, the commander ordered that he should be brought into the castle, saying, that he should be put to the question† by scourging, that he might know

* i. e. *Distinctly*. See Acts ix. 8. &c. † i. e. *Examined by*. &c.

for what cause they raised such an outcry against him. And as they were binding him with thongs, Paul said to the centurion who stood by, 'Is it lawful for you to scourge a man who is a Roman, and uncondemned?' And the centurion hearing this, went and addressed the commander, saying, 'What are you about to do? for this man is a Roman.' And the commander came, and said to him, 'Tell me, are you a Roman?' And he said, 'Yes.' And the commander answered, 'I obtained this freedom with a considerable sum of money.' And Paul replied, 'But I was free born.' They therefore, who were about to have put him to the question, immediately departed from him: and the commander was afraid when he knew that he was a Roman, and because he had bound him.

And on the morrow desiring to know certainly of what he was accused by the Jews, he loosed him *from his bonds*, and commanded the chief priests and all the Sanhedrim to come together; and bringing Paul down, he set him before them.

XXIII. And Paul looking attentively on the Sanhedrim, said, 'Brethren, I have even to this day lived towards God in all good conscience——' And Ananias the high priest commanded those that stood by him to smite him on the mouth. Then Paul said to him, 'God is about to smite you, O you whited wall! For do you sit to judge me according to the law, and yet, in violation of the law, command me to be smitten?' But they that stood by said, 'Do you revile the high priest of God?' And Paul said, 'Brethren, I was not aware that it was the high priest; for it is written, "*You shall not speak evil of the ruler of your people.*"' Then Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the Sanhedrim, 'Brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead I am brought into judgment.' And on his speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say there is no resurrection, neither [good nor evil] messenger, nor [departed] spirit; but the Pharisees confess both. And there was a great clamor; and the Scribes who were on the side of the Pharisees, arose and contended, saying, 'We find no evil in this man; but if a spirit, or a heavenly messenger has spoken to him,—*let us not fight against God.*' And as a great disturbance arose, the commander fearing lest Paul should be torn in pieces by them, ordered the soldiers to go down, and take him by force from the midst of them, and to bring him into the castle.

And in the following night the Lord standing by him, said, 'Be of good courage, *Paul*: for as you have testified the things concerning me in Jerusalem, so you must also bear testimony in Rome.' And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse, saying, that they would neither eat nor drink till they had killed Paul. And they were more than forty who had made this agreement. And they came to the chief priests and elders, and said, 'We have bound

ourselves by a solemn anathema,* not to taste any thing till we have slain Paul: now therefore do you with the Sanhedrim signify to the commander, that he bring him down to you *to-morrow*, as if you would more accurately discuss what relates to him; and we are ready to kill him before he can come near you. But Paul's sister's son hearing of the ambush, came, and entering into the castle, told Paul. And Paul calling one of the centurions to him, said, 'Conduct this young man to the commander, for he has something to tell him.' He therefore took, and led him to the commander, and said, 'Paul the prisoner, calling me to him, desired that I would bring to you this young man, who has something to tell you.' And the commander taking him by the hand, and leading him into a retired place, inquired of him, 'What is that you have to tell me?' And he said, 'The Jews have agreed together to ask you, that you would bring down Paul to-morrow to the Sanhedrim, as if they would inquire something more accurately concerning him. But do not be prevailed upon by them; for there are more than forty of them that lie in ambush for him, who have obliged themselves by an anathema neither to eat nor drink till they have killed him; and they are now ready, waiting an order from you.' The commander therefore dismissed the young man with a charge, 'Be sure you tell no man, that you have discovered these things to me.' And he called to him two of the centurions, and said, 'Prepare two hundred soldiers to go to Cesarea; and seventy horsemen, and two hundred spearmen by the third hour of the night;† and provide beasts to set Paul upon, and conduct him in safety to Felix the governor.‡ And he wrote an epistle, the contents of which are in this copy:—

26. 'Claudius Lysias to his excellency Felix the governor, sends greeting:

'This man was seized by the Jews, and had like to have been slain by them, when I came with a party of soldiers, and rescued him: and I have learnt since that he is a Roman. And desiring to know the crime of which they accused him, I brought him before the Sanhedrim, whom I found to be accused concerning questions of their law, but to have nothing charged upon him worthy of death, or of bonds. But when it was signified to me that an ambush would be laid for the man by the Jews, I immediately sent him to you, commanding his accusers also to declare before you what they have against him. Farewel.'

The soldiers therefore as it was commanded them, taking up Paul, brought him by night to Antipatris. And the next day they returned to the castle, leaving the horsemen to go with him: who entering into Cesarea, and delivering the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was: and being informed that he was of Cilicia, 'I will hear you, said he, when your accusers are also come.' And he commanded him to be kept in Herod's pretorium.¶

*Or great curse. †Nine o'clock in the evening. ‡Of the province
¶This was a palace and court built by Herod the Great.

SECTION XV.

Paul a Prisoner in Cesarea. appears before Governors Felix and Feslus, and King Agrippa, and defends himself before them.

XXIV. AND after five days the high priest Ananias came down, with the elders, and a certain orator named Tertullus: and they made their appearance before the governor against Paul. And he being called, Tertullus began to accuse him, saying, 'As we enjoy great peace by your means, and as illustrious deeds are happily done to this nation by your prudent administration; we accept it always, and in all places, most noble Felix, with all thankfulness. Nevertheless that I may not trouble you farther, I beseech you to hear us in a few words, with your usual candor: for we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world; and a ring-leader of the sect of the Nazarenes: who has attempted also to profane the temple, and whom we apprehended, and would have judged according to our law; but Lysias the commander of the cohort coming upon us with a great force, took him away out of our hands, commanding his accusers to come to you; by which means, you may yourself on examination take cognizance of all these things, of which we accuse him.' And the Jews also gave their assent, saying, that these things were so.

10 Then Paul, after the governor had made a signal to him to speak, answered, 'Knowing that you, O Felix, have been for several years a judge to this nation, I answer for myself with the more cheerfulness: since you may know, that it is no more than twelve days since I went up to worship at Jerusalem; and they neither found me disputing with any man in the temple, nor making any insurrection among the people, either in the synagogues, or in the city: nor can they produce any proof of the things, concerning which they now accuse me. But this I confess to you, that after the way, which they call a sect,* so worship I the God of our fathers; believing all things which are written in the law and in the prophets; having hope towards God of that, which they themselves also expect, that there shall be a resurrection of the dead, both of the just and of the unjust. And upon this account, I exercise myself to have always a conscience without offence towards God, and towards men. Now after several years, I came to bring alms to my nation, and offerings: upon which some Asiatic Jews found me purified in the temple; neither with multitude nor with tumult; who ought to have been present before you, and to accuse me if they had any thing against me: or let these themselves say, if when I stood before the Sanhedrim, they found any crime in me; unless it be with relation to this one word, which I cried out when I stood among them, 'that for the resurrection of the dead I am judged by you this day.'

*Appendix, No. XLVIII.

And when Felix heard these things, he put them off, saying, 'After I have been more accurately informed concerning this way, when Lysias the commander comes down, I will take cognizance of the affair between you.' And he commanded the centurion to keep Paul, and let him have liberty, and to hinder none of his friends from assisting him, or coming to him.

24. And after some days Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. And as he reasoned concerning righteousness, and temperance, and judgment to come, Felix trembling, answered, 'Go your way for this time, and I will take some future opportunity to call for you.' And he hoped also that money would be given him by Paul, that he might set him at liberty; and therefore he sent the more frequently for him, and discoursed with him. Now after two years were ended, Felix was succeeded by Portius Festus; and Felix willing to ingratiate himself with the Jews, left Paul a prisoner.

XXV. When Festus therefore was come into the province, after three days he went up from Cesarea to Jerusalem, and the high priest, and the chief among the Jews appeared before him against Paul, and entreated him, that he would send for him to Jerusalem; laying an ambush to kill him by the way. But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly set out for that place: 'therefore, said he, let those of you, who are able, go down with me, and if there be any thing criminal in this man, let them accuse him.' And having continued among them more than ten days, he went down to Cesarea, and the next day sitting down on the tribunal, he commanded Paul to be brought. And when he appeared, the Jews, who came down from Jerusalem, stood round about, bringing many heavy accusations against Paul, which they were not able to prove; while he answered for himself, 'Neither against the laws of the Jews, nor against the temple, nor against Cesar, have I committed any offence at all.' But Festus willing to ingratiate himself with the Jews, answered Paul, and said, 'Will you go up to Jerusalem, and there be judged before me concerning these things?' But Paul said, 'I am standing at Cesar's tribunal, where I ought to be judged. I have done no wrong to the Jews, as you know perfectly well. For if indeed I have done wrong, or have committed any thing worthy of death, I refuse not to die; but if there is nothing [in those things] of which these accuse me, no man can give me up to gratify them! I appeal to Cesar.' Then Festus having spoken with the council, answered, 'Have you appealed to Cesar? To Cesar you shall go.'

And when some days were passed, king Agrippa and Bernice came to Cesarea to pay their respects to Festus. And as they continued there many days, Festus laid before the king the case of Paul, saying, 'There is a certain man left in bonds by Felix: concerning whom, when I was at Jerusalem, the chief priests, and the elders of the Jews informed me, desiring judgment against him. To whom I answered, that it is not the custom of the Romans to give up any man to destruction, till he that is accused have the

accusers face to face, and be allowed an opportunity of making his defence as to the crime laid to his charge. When therefore they were come hither, I, without any delay, sat down upon the tribunal next day, and commanded the man to be brought forth. Against whom, when the accusers stood up, they brought no charge of such things as I supposed; but had certain questions against him relating to their own religion, and about one Jesus, that was dead, whom Paul affirmed to be alive. But as I was dubious of the question relating to him, I said, that if he were willing he should go to Jerusalem, and there be judged of these things. But Paul appealing to be kept to the hearing of our august emperor, I commanded him to be kept till I could send him to Cesar.' Then Agrippa said to Festus, 'I also would willingly hear the man myself.' And he said, 'To-morrow you shall hear him.'

The next day therefore, Agrippa and Bernice coming with great pomp, and entering into the place of audience, with the commanders and principal men of the city; at the command of Festus, Paul was brought forth. And Festus said, 'O king Agrippa, and all you who are present with us, you see this man concerning whom all the multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out, that he ought not to live any longer. But I could not apprehend him to have done any thing worthy of death; yet as he himself has appealed to our august emperor, I have determined to send him. Concerning whom I have nothing certain to write to his majesty: wherefore I have brought him out before you all, and especially before you, O king Agrippa, that after examination taken, I may have something to write: for it seems to me to be absurd to send a prisoner, and not to signify also the crimes alleged against him.'

XXVI. Then Agrippa said to Paul, 'It is permitted to you to speak for yourself.' Then Paul stretching forth his hand, made his defence.

'I esteem myself happy, O king Agrippa, that I am this day to make my defence before you, concerning all those things of which I am accused by the Jews; especially as you are acquainted with all the customs and the questions among the Jews: wherefore I entreat you that you will hear me with patience. The manner of my life from my youth, which from the beginning was spent among my own nation in Jerusalem, is known to all the Jews; who knew me from the first (if they would testify) that according to the strictest sect of our religion I lived a Pharisee. And now I stand in judgment for the hope of that promise which was made by God to our fathers: to which promise our twelve tribes hope to attain, worshipping continually night and day: concerning which hope, O king Agrippa. I am accused by the Jews. Why should it be judged an incredible thing by you, that God should raise the dead? I indeed thought with myself, that I ought to do many things contrary to the name of Jesus the Nazarene. Which accordingly I did in Jerusalem; and I shut up many of the saints in prison, having received authority from the chief priest. And when some

of them were killed, I gave my vote against them: and frequently punishing them in all the synagogues, I compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even to foreign cities. With this view, as I was going to Damascus, with authority and commission from the chief priests, at mid day, on the road, O king Agrippa, I saw a light from heaven, exceeding the splendor of the sun, shining about me, and those who travelled with me. And when we were all fallen down to the earth, I heard a voice speaking to me, and saying in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.' And I said, 'Who are you, Lord?' And he said, 'I am Jesus whom you persecute. But arise, and stand upon your feet, for to this purpose I have appeared to you, to ordain you a minister, and a witness both of the things which you have seen, and of those in which I will appear to you: delivering you from the people, and from the Gentiles, to whom I now send you, to open their eyes, to bring them, by the faith that is in me, from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified.' From that time, O king Agrippa, I was not disobedient to the heavenly vision: but declared first to them at Damascus, and at Jerusalem, and through all the country of Judea, and then to the Gentiles, that they should reform, and return to God, performing deeds worthy of reformation. On account of these things, the Jews seizing me in the temple, attempted to have killed me with their own hands. Having therefore obtained help from God, I continue until this day, testifying both to small and great, saying nothing but what the prophets and Moses have declared should be, that the Messiah having suffered, and being the first who rose from the dead, should discover light to the people, and to the Gentiles.—'

24. And as he was thus making his defence, Festus said with a loud voice, 'Paul, you are distracted: much learning drives you to madness.' But he replied, 'I am not mad, most noble Festus, but utter the words of truth and soberness. For the king knows of these things, to whom also I speak with freedom: for I am persuaded none of these things are hidden from him, since this is not an affair transacted in a corner. O king Agrippa, do you believe the prophets? I know that you believe.' Then Agrippa said to Paul, 'You almost persuade me to be a christian.' And Paul said, 'I would to God, that not only you, but also all that hear me this day, were both almost and altogether such as I am, except these chains.' And as he said this, the king arose, and the governor, and Bernice, and those who sat with them. And when they had retired, they spoke one with another, saying, 'This man has done nothing worthy of death, or of bonds.' And Agrippa said to Festus, 'This man might have been set at liberty, if he had not appealed to Cesar.'

SECTION XVI.

Paul's voyage to Italy His Shipwreck on Malta, and his arrival as a Prisoner in Rome.

XXVII. AND as it was determined that we* should set sail into Italy, they delivered Paul, and some other prisoners, to a centurion, of the Augustan cohort, whose name was Julius. And going on board a ship of Adramyttis,† we weighed anchor, intending to sail by the coasts of Asia;‡ Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we reached Sidon: and Julius treating Paul with great humanity, permitted him to go to his friends, and to enjoy the benefit of their care. And weighing anchor from thence, we sailed under Cyprus, because the winds were contrary. And sailing through the sea over against Cilicia and Pamphylia, we came to Myra, [a city] of Lycia. And there the centurion finding a ship of Alexandria bound for Italy, put us on board it. And when we had sailed slowly for several days, and were hardly got over against Cnidus, the wind not permitting us, we sailed under Crete, over against Salmone:§ and passing it with difficulty, we came to a certain place called the Fair Havens, in the neighborhood of which was the city of Lasea. And, as much time was spent, and sailing was now hazardous because the fast¶ was already over, Paul exhorted them, saying to them, 'Sirs, I perceive that this voyage will be attended with injury, and great damage, not only to the lading, and the ship, but also to our lives.' But the centurion paid greater regard to the pilot, and the master of the vessel, than to those things which were spoken by Paul. And as the haven was not commodious to winter in, the greater part advised to set sail from thence, if they might possibly reach to Phenice to winter there; which is a haven of Crete, looking to the south-west and north-west. And as the south wind blew gently, supposing they were secure of their purpose, they weighed anchor, and sailed on close to Crete. But not long after, there arose against her a tempestuous wind, which is called Euroclydon.¶ And as the ship was violently hurried away, and was not able to bear up against the wind, we gave her up, and were driven. And running under a certain island called Claudia, we were hardly able to get masters of the boat: which when they had hoisted up, they used helps, undergirding the ship; and fearing lest they should fall upon the quicksands, they struck sail, and so were driven. And as we were exceedingly tossed by the

* Luke now speaks in his own person.

† A city of Mysia, not far from Pergamos. ‡ The Lesser.

§ A promontory on the eastern coast of that island.

¶ Of expiation, kept on the 25th of our September; at which time sailing in the Mediterranean is unsafe on account of the Michaelmas flows. — Doddridge.

¶ Or in modern phrase, a Levanter. See Shaw's Travels, pages 358—361.

storm, the next day they lightened the ship: and the third day we cast out with our own hands the tackling of the ship. Now as neither sun nor stars appeared for several days, and no small tempest pressed upon us, all remainder of hope that we might be delivered, was taken away. And when there was great want of food, then Paul standing in the midst of them, said, 'Sirs, you ought to have hearkened to me, and not to have loosed from Crete, and incurred this injury and loss. Nevertheless even now I exhort you to be of good courage: for there shall be no loss of any life among you; but only of the ship. For there appeared to me this night a messenger of the God whose I am, and whom I worship, saying, 'Fear not, Paul; you must be presented before Cesar; and behold God has given you all them that sail with you.' Wherefore take courage, sirs, for I trust in God, that it shall be so according to the manner in which it has been spoken to me. But we must be cast upon a certain island.

27. And when the fourteenth night was come, as we were tossed up and down in the Adriatic sea, the mariners suspected about midnight that they drew near to some land: and sounding they found it twenty fathoms; and having gone a little way from thence, and sounding again, they found it fifteen fathoms. And fearing lest they should fall upon some rocky shore, they cast four anchors out of the stern, and wished that the day would break. But when the mariners endeavored to flee out of the ship, and had let down the boat into the sea, under pretence that they were about to carry out anchors from the ship-head, Paul said to the centurion and the soldiers, 'Unless these* continue in the ship, you cannot be saved.' Then the soldiers cut off the cords of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take some food, saying, 'To-day you are longing, for this fourteenth day,† and continue fasting, having taken nothing.‡ Therefore I exhort you to take a refreshment, since this is conducive to your safety: for not a hair shall fall from the head of any of you. And when he had spoken thus, and had taken bread, he gave thanks to God before them all; and having broken it, he began to eat. And being all encouraged, they also took some food. And we were in the ship two hundred and seventy-six souls in all. And being satisfied with food, they lightened the ship; and cast out the corn into the sea. And when it was day, they did not know the land; but they perceived a certain creek, having a shore.§ into which they were minded, if they were able, to have thrust the ship. And when they had weighed their anchors, they committed the ship to the sea. at the same time loosing the rudder-bands,§ and hoisting up

* Without whose help we cannot manage her.

† Since you have been in this distress.

‡ Of a regular meal.—Pope's *Odysseus* xxi. 852.—Note.

§ Convenient for landing.

§ Which had been fastened before, when they let the vessel drive: but were now loosened in order to steer her into the creek.

the mainsail to the wind, they made for the shore. But falling on a place where two seas met, they ran the ship aground, and the fore part stuck fast, and remained immoveable, while the hinder part was broken by the force of the waves. And the counsel of the soldiers was, that they should kill the prisoners, lest any one should swim away, and escape. But the centurion being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, to throw themselves out first into the sea, and get away to land: and the remainder, some upon planks, and others upon some of the things of the ship. And so it happened that they all got safe to land.

XXVIII. And being got safe to land, they then knew that the island was called Melita.* And the barbarians treated us with uncommon humanity, for having kindled a fire, they brought us all to it, because of the present rain, and because of the cold. Now as Paul was gathering up a bundle of sticks, and laying them upon the fire, a viper coming out of the heat, fastened upon his hand. And as soon as the barbarians saw the fierce animal hanging on his hand, they said one to another, 'This man is certainly a murderer, whom vengeance has not permitted to live, though he be saved from the sea.' But he shaking off the fierce animal into the fire, suffered no evil. However they expected that he should have swollen, or suddenly have fallen down dead: and having waited a considerable time, and seeing no mischief befall him, changing their minds, they said he was a god. And in the neighborhood of that place, there was the estate of the Chief† of the island, whose name was Publius; who having received us into his house, entertained us in a courteous manner for three days. And so it was, that the father of Publius being seized with a fever and bloody flux, was confined to his bed: to whom Paul going in, and having prayed, laid his hands on him, and healed him. Now therefore when this miracle was wrought, the rest also, who had disorders in the island, came and were healed. Who also honored us with great honors, and when we departed put on board such things as were necessary. And after three months we departed in a ship of Alexandria, that had wintered in the island, whose sign was Castor and Pollux.‡ And being arrived at Syracuse, we continued there three days. From thence we coasted round, and came over against Rhegium. And after one day the south wind arising, we came in two days to Puteoli: where we found brethren, and were entreated to stay with them seven days: and so we went for Rome. And from thence the brethren having heard of our affairs, came out to meet us, some as far as Appii Forum; and

* *At present Malta.*

† *The governor of this island was called simply, The Chief, Πρῶτος. Vid. Crot.*

‡ *The ancients had images both at the head and stern; from the first, called "the sign," the ship was named: the other was that of the tutelar deity.*

others to the Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain* of the band: but Paul was permitted to dwell apart in a house of his own, with a soldier that guarded him. And it came to pass that, after three days, Paul called together those that were the chief of the Jews. And when they were come together, he said to them, Brethren, though I have done nothing contrary to the people, or to our paternal customs, yet was I delivered a prisoner from Jerusalem into the hands of the Romans; who having examined me, were willing to have set me at liberty, as there was no cause of death in me. But when the Jews opposed, I was obliged to appeal to Cesar; not as having any thing of which to accuse my own nation. For this reason, therefore, I entreated that I might see and speak with you: for on account of the hope of Israel, I am bound with this chain. And they said to him, We have neither received letters from Judea concerning you; nor have any of the brethren that have come hither, related, or said any evil concerning you. But we desire to hear from you what you think; for as concerning this sect. it is known to us, that it is every where spoken against. And having appointed him a day, many came to him at his lodging; to whom he expounded,† testifying the kingdom of God, and persuading them of the things that relate to Jesus, both from the law of Moses and the prophets, from morning till evening. And some were persuaded by the things which were spoken; and some believed not. And disagreeing with each other, they broke up the assembly; Paul saying this one word, Surely well did the Holy Spirit speak by Isaiah the prophet to our fathers, when he said, “Go to *this people and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive: for the heart of this people is become gross; and with their ears they hear heavily; and they have drawn their eyes together; lest they should see with their eyes and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*” Therefore be it known to you, that the salvation of God is sent to the Gentiles, and they will hear it. And when he had said these things, the Jews departed, having great debates among themselves.

But Paul continued two whole years in his own hired house, and received all that came to him; announcing the kingdom of God, and teaching those things which relate to the Lord Jesus Christ, with all freedom of speech, and without any restraint.‡

*Or, Prefect of the Pretorian Band

†Various passages of the scriptures.

‡From the Roman magistrates.

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
THE ROMANS.

—
WRITTEN FROM CORINTH, AND SENT TO ROME, A. D. 57.
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I. PAUL, a servant of Jesus Christ, a called apostle, separated to the gospel of God, which he promised before, by his prophets, in the holy scriptures, concerning his Son, who was born of the seed of David, with respect to the flesh; but was declared to be the Son of God with power, with respect to the Spirit of Holiness, by his resurrection from the dead: even Jesus Christ our Lord. From whom we have received favor and apostolic mission,* in order to the obedience of faith among all the Gentiles on account of his name; among whom are also you, the called of Jesus Christ: to all who are in Rome, to the beloved of God, to the called, to the saints: favor be to you, and peace from God our father, and the Lord Jesus Christ. And first I thank my God through the Lord Jesus Christ for all of you, that your faith is spoken of throughout the whole world. For God is my witness, whom with my spirit I serve in the gospel of his Son, that continually I make mention of you, always in my prayers, requesting that by some means now at length, I may have a prosperous journey by the will of God, to come to you. For I greatly desire to see you, that I may impart to you some spiritual gift, in order that you may be established. And this is proposed that I may be comforted together with you, through the mutual faith, both of you and me. Now, brethren, I would not have you ignorant, that oftentimes I purposed to come to you, though I have been hindered hitherto, that I might have some fruit among you also. even as among the other Gentiles. I am a debtor, both to the Greeks and to the barbarians, both to the learned and to the ignorant. Therefore, I am willing according to my ability, to declare the glad tidings even to you who are in Rome. For I am not ashamed of the gospel of Christ, because it is the power of God for salvation, to every one who believes, to the Jew first, and also to the Greek. For the righteousness of God, by faith, is revealed in it, in order to faith; as it is written, "*But the just by faith, shall live.*"

Besides, the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who confine the truth

*Appendix, No. XLIX.

by unrighteousness. Because that which may be known of God is manifest among them, for God has manifested it to them, (for his invisible things, even his eternal power and divinity,* since the creation of the world are clearly seen, when thought upon, by the things that are made,) so that they are inexcusable. Because though they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings, and their imprudent heart was darkened. Professing to be wise men, they became fools: for they changed the glory of the incorruptible God, into the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and of reptiles. Therefore also God through the lusts of their own hearts, delivered them over to uncleanness, to dishonor their own bodies between themselves. Who changed the truth concerning God into a lie, and worshipped and served the creature, rather than the Creator, who is blessed for ever. Amen.

For this, God delivered them over to shameful passions; for even their females changed the natural use into what is contrary to nature. In like manner also, the males, leaving the natural use of the female, burned with their lust towards one another, males with males working out that which is shameful, and receiving in themselves that recompense of their error which was fit. And as they did not approve of holding God with acknowledgment, God delivered them over to an undiscerning mind; to work those things which are not suitable; being filled with all injustice, fornication, wickedness, covetousness, maliciousness, full of envy, murder, strife, cunning, bad disposition, whisperers, revilers, haters of God, insolent, proud, boasters, inventors of evil pleasures, disobedient to parents, impudent, covenant breakers, without natural affection, implacable, unmerciful.

C.2 32. Some who clearly understand† the law of God, (that they who practise such things are worthy of death,) not only do these things, but even are well pleased with those who practise them. Wherefore, you are inexcusable, O man, whosoever you are who judge: for while you judge another, you condemn yourself; because you who judge practise the same things. Besides, we know that the sentence of God is according to truth upon them who commit such things. And do you think this, O man, who judge those who practise such things, and yet work the same, that you shall escape the sentence of God? Or do you misconstrue the riches of his goodness, and forbearance, and slowness to anger; not knowing that this goodness of God leads you to a reformation? Nevertheless, according to your obdurate and impenitent heart, you treasure up to yourself wrath against a day of wrath, and revelation of the righteous judgment of God: who will render to every one according to his works. To them indeed, who by perseverance in well doing, seek glory, honour, and immortality, he will render eternal life: but to them who are contentious, and obey not the truth, but obey unrighteous-

* *App. No. L.* † *App. No. LI.*

ness, anger and wrath shall be. [I say] affliction and great distress shall come upon every soul of man who works evil, of the Jew first, and also of the Greek. But glory, honor, and peace shall be to every one who works good, first to the Jew, and also to the Greek. For there is no respect of persons with God. As many therefore as have sinned without law, shall also perish without [being judged by] law, and as many as have sinned under law, shall be judged by law, (for not the hearers of the law are just before God, but the doers of the law shall be justified. When therefore the Gentiles, who have not a law, do by nature* the things of the law, these persons, though they have not a law, are a law to themselves: who show plainly the work of the law written on their hearts, their conscience bearing witness, and also their reasonings between one another, when they accuse or else excuse each other,) in the day, when God will judge the hidden things of men by Jesus Christ, according to my gospel.

17. Behold, you are surnamed a Jew, and rest in the law, and boast in God: and know his will, and approve the things that are excellent, being instructed by the law; and boast that you yourself are a guide of the blind, a light of them who are in darkness: an instructor of the foolish, a teacher of babes, having the image of knowledge and of truth in the law. You then who teach another, do you not teach yourself? You who proclaim Do not steal, do you steal? You who command, Do not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, by the breaking of the law, do you dishonor God? For, as it was written, the name of God is evil spoken of among the Gentiles, through you. Now circumcision indeed profits, if you practise law; but if you be a transgressor of law, your circumcision has become uncircumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcision, which by nature fulfils the law, judge you a transgressor of law, [though a Jew] by the literal circumcision? For he is not a Jew,† who is one outwardly, neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter, [of the law:] of this man the praise is not from men, but from God.

III. What then is the pre-eminence of the Jew? and what the advantage of circumcision?—Much in every respect: but chiefly indeed, because they were entrusted with the oracles of God.—But what if some have not believed, will not their unbelief destroy the faithfulness of God?—By no means. But let God be true, though every man be a liar; as it is written, *“That you may be justified in your threatenings, and may overcome when you judge.”*—But if our unrighteousness establish the righteousness of God, what shall we say? Is not God unrighteous, who inflicts wrath? (I speak this after the manner of man.)—By no means: other

* Appendix, No. LII. † One of God's people.

wise how shall God judge the world?—For if the truth of God has abounded to his glory through my lie, why still am I also judged as a sinner?—And [why not add,] (as we are slanderously reported to practise, and as some affirm we order;) certainly, let us do evil that good may come? Of these the condemnation is just.—Well then, do we excel [the Gentiles?]
 —Not at all, for we have formerly proved both Jews and Gentiles to be all under sin. As it is written, *"Surely there is none righteous; no, not one. They are all gone out of the way: they are together become unprofitable. There is none that does good; there is not so much as one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery lurk in their paths; but the path of peace they have not known. There is no fear of God before their eyes"* Now we know that whatever things the law says, it says to them who are under the law: that every mouth may be stopped, and that all the world may be liable to punishment before God. Wherefore by works of law, there shall no flesh be justified in his sight; because through law is the knowledge of sin.

21. But now a righteousness of God without law, is discovered, being testified by the law and the prophets; even the righteousness of God through faith of Jesus Christ, to all and upon all who believe; for there is no distinction; because all have sinned, and come short of the praise of God; being justified of free gift by his favor, through the redemption which is by Christ Jesus: whom God has set forth a propitiatory* through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed, through the forbearance of God: for a proof also of his righteousness in the present time, in order that he may be just when justifying him who is of the faith of Jesus. Where then is boasting? It is excluded. By what law? Of works? No: but by the law of faith. We conclude then, that by faith man is justified without works of law. Is he the God of the Jews only, and not of the Gentiles also? Yes, of the Gentiles also. Seeing there is one God, he will justify the circumcision by faith, and the uncircumcision through the faith. Do we then make law useless through the faith? By no means, for we establish law.

IV. But what do we say Abraham our father obtained by the flesh? for if Abraham were justified by works he might boast, but not before God. For what says the scripture? *"And Abraham believed God, and it was counted to him for righteousness."* Now to him who works, the reward is not counted as a favor, but as a debt. But to him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness [as a favor.] In like manner also, David describes the blessedness of the man to whom God counts righteousness without works: saying, *"Blessed are they whose iniquities are forgiven, and whose sins are*

* Appendix, No. LIII.

"covered. Blessed is the man to whom the Lord will not count sin." Comes this blessedness then on the circumcision only, or on the uncircumcision also? for we affirm that faith was counted to Abraham for righteousness. How then was it counted? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the mark of circumcision as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them. And the father of the circumcision, that [righteousness might be counted] to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham, which he had in uncircumcision.

Besides, not through a righteousness of law, the promise was to Abraham, and to his seed, that he should be the heir of a world, but through a righteousness of faith. For if they who are righteous by law are heirs, faith is rendered vain, and the promise is made of no effect. Farther, the law works out wrath: but where law is not, there is no transgression. For this reason it is through faith, that it might be by favor, in order that the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abraham, who is the father of us all, (as it is written, *"Surely a father of many nations have I constituted you,"*) in the presence of him whom he believed, even of God, who makes alive the dead, and calls things which exist not as though they existed. He, contrary to hope, believed with hope, that he should be the father of many nations, according to what was spoken, *"So shall your seed be."*

19. And not being weak in faith, he did not consider his own body now dead, being about a hundred years old, neither the deadness of Sarah's womb. Therefore against the promise of God, he did not dispute through unbelief, but was strong in faith, giving glory to God. And was fully persuaded, that what was promised, he was able certainly to perform. Therefore also it was counted to him for righteousness. Now it was not written for his sake only, that it was so counted to him; but for our sakes also, to whom it will be counted, even to those who believe on him who raised up Jesus our Lord from the dead; who was delivered to death for our offences, and was raised again for our justification. Wherefore, *C.5* being justified by faith, we have peace with God, through our Lord Jesus Christ;—through whom we have had introduction also by faith into this favor in which we stand, and boast in hope of the glory of God; and not only so, but we even boast of afflictions, knowing that affliction works out patience; and patience, approbation; and approbation, hope. And this hope makes not ashamed, because the love of God is poured out into our hearts by the Holy Spirit, who is given to us. Besides, we being still weak, in due time Christ died for the ungodly. Now scarcely for a just man will one die; though for a good man one perhaps would even dare to die. But his own love towards us God commended, because we being still sinners, Christ died for us. Much more then, being

now justified* by his blood, we shall be saved from wrath through him. For if being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, we shall be saved from wrath through his life. And not only so, but we even boast in God, through our Lord Jesus Christ, by whom we have now received the reconciliation. For this reason, as by one man sin entered into the world, and by sin death, and so death passed through to all men, because all have sinned. For until the law sin was counted in the world; but sin is not counted when there is no law †. Nevertheless, death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the type of him who was to come. However not as the fall, so also is the gracious gift. For if by the fall of the one man, the many died; much more the favor of God, and the gift by favor, which is of the one man Jesus Christ, has abounded to the many. Also, not as the sentence through the one who sinned, is the free gift: for indeed the sentence was for one offence to condemnation; but the gracious gift is of many offences to righteousness. Besides, if by the fall of the one man, death has reigned through that one man; much more they who receive the overflowing of favor, and of the gift of righteousness, shall reign in life through the one man Jesus Christ. Well then, as through one offence [sentence came] upon all men to condemnation: even so, through one righteousness [sentence came] upon all men to justification of life. And as through the disobedience of one man, the many were constituted sinners; even so through the obedience of one man, the many shall be constituted righteous. But law privily entered, so that the offence has abounded. However, where sin has abounded, favor has superabounded. That as sin has reigned by death, so also favor might reign through righteousness to eternal life through Jesus Christ our Lord.

VI. What then do we say? Let us continue in sin that favor may abound?

By no means: we who have died by sin, how shall we still live by it? Are you ignorant that so many of us as have been immersed into Christ Jesus, have been immersed into his death? Besides, we have been buried together with him by immersion into his death, that like as Christ was raised from the dead by the glory of the Father, even so we also shall walk in a new life. For seeing we have been planted together in the likeness of his death, certainly we shall be also in the likeness of his resurrection. You know this that our old man was crucified together with him, that the body of sin might be rendered inactive, in order that we may not any longer as slaves serve sin. For he who is dead is freed from sin. Since then we have died with Christ, we believe that we shall also live together with him. Knowing that Christ being raised from the dead, dies no more; death no more lords it over him. For he who died, died by sin once: but he who lives, lives by God; so then consider yourselves *to be dead* indeed by sin; but alive by God, through Christ Jesus *our Lord*.

* *Delivered.* † *Appendix, No. LIV.*

Wherefore let not sin reign in your mortal body, so as to obey it by the lusts of the body. Neither present you to sin your members as instruments of unrighteousness; but present yourselves to God as alive from the dead, and your members to God as instruments of righteousness. Besides sin shall not lord it over you; for you are not under law, but under favor. What then do we say? We will sin, because we are not under law, but under favor? By no means. Do you not know, that to whomsoever you present yourselves slaves, in order to obedience, you are his slaves whom you obey, whether of sin to death, or of obedience to righteousness? But thanks to God, that although you were the slaves of sin, yet you have obeyed from the heart the mould of doctrine into which you were cast. And being made free from sin, you have become the slaves of righteousness. I speak after the manner of men, on account of the infirmity of your flesh: wherefore as you have presented your members servile instruments to uncleanness and to iniquity, to work iniquity; so now present your members servile instruments to righteousness, to work holiness. For when you were slaves of sin, you were free men as to righteousness. And what fruit had you then from those things of which you are now ashamed? for the reward of these things is death. But now being set free from sin, and having become servants of God, you have your fruit to holiness, and the reward, everlasting life. For the wages of sin is death; but the gracious gift of God is everlasting life, through Christ Jesus our Lord.

VII. Know you not, brethren, (for I speak to them who know law,) that the law has dominion over a man, only so long as he lives? For a woman who has a husband, is bound by law to her husband while he lives; but if her husband die, she is loosed from the law of the husband. So then, she shall be called an adulteress, if, while her husband lives, she be married to another husband; but if the husband die, she is freed from that law; so that she is no adulteress, though married to another husband. Wherefore, my brethren, you also have been put to death by the law, in the body of Christ, in order that you may be married to another, even to him who is raised from the dead, that we should bring forth fruit to God. For when we were in the flesh, the sinful passions which we had under the law, wrought effectually in our members, to bring forth fruit to death. But now we are loosed from the law, having died in that by which we were tied; so that we ought to serve in newness of the spirit, and not in oldness of the letter.

What then do we say, that the law is sin? By no means. Nay, I had not known sin, unless through law. For even strong desire I had not known to be sin, unless the law had said, "*You shall not covet.*" But I say that sin taking opportunity under the commandment, wrought, effectually in me all strong desire; for without law sin is dead. Therefore I was alive without law formerly: but when the commandment came, sin lived again, and I died. And so the commandment [intended] for life, the same was found by me [to end] in death.* For sin taking opportunity under the command-

*Appendix, No. LV.

ment, deceived me, and through it slew me. Wherefore the law indeed is holy, and the commandment holy, and just, and good.—The good law, then, to me has become death?—By no means. But sin has become death, that sin might appear working out death to me, through the good law; that is, that sin might become a most exceeding sinner through the commandment. Besides, we know that the law is spiritual; but I am carnal, being sold under sin. For what I thoroughly work, I do not approve; for I practise not that which I incline; but what I hate, that I do. And if I do that which I incline not, I assent to the law that it is good. Now therefore, it is no more I who work it out, but sin dwelling in me. For I know that good dwells not in me, that is in my flesh. Indeed to incline lies near me; but to work out what is excellent, I do not find near me. Therefore I do not the good which I incline; but the evil which I do not incline, that I practise. Now, if I do that which I do not incline, it is no more I who work it out, but sin dwelling in me. Well then, I find, this law to me inclining to do what is excellent, that evil lies near me. For I am pleased with the law of God, according to the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who will deliver me from the body of this death! I thank God, who delivers me through Jesus Christ our Lord. Do I myself then as a slave serve with the mind the law of God, but with the flesh the law of sin? [By no means *] There is then no condemnation now to those in Christ Jesus, *who walk not according to the flesh, but according to the spirit.* For the law of the Spirit of life, by Christ Jesus, has freed me from the law of sin and of death. For God sending his own Son in the likeness of sinful flesh, and of a sin-offering, has condemned sin in the flesh, (the thing impossible to the law, because it was weak through the flesh.) That the righteousness of the law may be fulfilled by us who walk not according to the flesh, but according to the Spirit. Now they who live according to the flesh, mind the things of the flesh; and they who live according to the Spirit, the things of the Spirit. But the minding of the flesh is death, and the minding of the Spirit is life and peace: because the minding of the flesh is enmity against God: for to the law of God it is not subject, neither indeed can be. Wherefore they who are in the flesh cannot please God. Now you are not in the flesh, but in the spirit, because the Spirit of God dwells in you.† But, if any one have not the Spirit of Christ, he is none of his. And if Christ be in you, the body, indeed, is dead with respect to sin, but the spirit is life with respect to righteousness. For, if the Spirit of him who raised up Jesus from the dead, dwell in you, he who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit who dwells in you. Well then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore if you live according to the flesh, you shall die; but if through the spirit you put to death the deeds of the body, you shall live. Because as many as are led by the Spirit of God,

*.Appendix, No. LVI. †.Appendix, No. LVII.

these are the sons of God. For you have not received the spirit of bondage again to fear; but you have received the spirit of adoption, by which we cry Abba, Father. Also, the Spirit itself bears witness together with our spirit that we are children of God. And if children, then heirs; heirs, indeed, of God, and joint heirs with Christ: if we jointly suffer, that also we may be jointly glorified.

18. However, I reckon that the sufferings of the present time are not worthy to be compared with the glory which is about to be revealed in us. For the earnest desire of the creature looks for the revelation of the sons of God. For the creature was subjected to vanity, (not willing it, but by him who has subjected it,) in hope, that even the creature itself shall be liberated from the bondage of corruption, into the freedom of the glory of the children of God. Besides, we know that every creature groans together, and travails in pain together until now. And not only they, but ourselves also, who have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of our body. For we are saved in hope: now hope attained is not hope;* for what a man enjoys, how also can he hope for it? But if we hope for what we do not enjoy, we wait with patience for it. And likewise, even the Spirit helps our infirmities: for what we should pray for as we ought, we do not know; but the Spirit himself intercedes for us by inarticulate groanings. And he who searches the hearts, knows what the mind of the Spirit is, that to God he intercedes for the saints. Besides we know that all things work together for good to them who love God, to them who are called according to his purpose. For whom he foreknew, he also predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then to these things? Since God is for us, who can be against us? He certainly who spared not his proper Son, but delivered him up for us all, how will he not with him also, graciously give us all things? Who will bring an accusation against the elect of God? It is God who justifies† them. Who is he who condemns them? It is Christ who died, or rather who has risen, who also is at the right hand of God, and who makes intercession for us. Who will separate us from the love of Christ?‡ Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, *“Truly for your sake we are put to death all the day long: we are accounted as sheep for the slaughter”* Nay, in all these things we do more than overcome, through him who has loved us. For I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the love of God which is through Christ Jesus our Lord.

* *Appendix, No. LVIII.* † *Delivers.*

‡ *Appendix, No. LIX.*

IX. I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Spirit, that I have great grief and unceasing anguish in my heart for my brethren, my kinsmen according to the flesh: (for I myself [like them] was wishing to be separated from Christ,) who are Israelites, whose are the adoption, and the glory, and the covenants, and the giving of the law, and the worship, and the promises; whose are the fathers, and from whom the Christ descended according to the flesh, who is over all, God blessed for ever. Amen.

6. Now it is not possible that the promise of God has fallen: for all who are of Israel, these are not Israel. Neither because they are the seed of Abraham, are they all children, but "*In Isaac shall your seed be called;*" that is, the children of the flesh, these are not the children of God, but the children of the promise are counted for seed. Now the word of promise was this, "*According to this time I will come, and Sarah shall have a son.*" And not only [was there that limitation,] but Rebecca also having conceived twins by one, even Isaac our father, they indeed not being yet born; neither having done any good or evil, that the purpose of God might stand by an election, not on account of works, but of him who calls, it was said to her, "*The elder shall serve the younger;*" as it is written, "*Jacob I have loved, but Esau I have slighted.*"†—What shall we say then? Is not injustice with God?—By no means. For he says to Moses, "*I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*" So then it is not of him who wills, nor of him who runs, but of God who shows mercy. Besides the scripture says to Pharaoh, "*Even for this same purpose I have raised you up, that I might show in you my power, and that my name might be published through all the earth.*" Well then, he has mercy on whom he will, and whom he will he hardens.

But you will say to me, Why does he still find fault, for who has resisted his will? Nay, but O man, who are you that replies against God? Shall the thing formed say to him who formed it, Why have you made me thus? Has not the potter a just power over the clay to make of the same lump, one vessel to honor, and another to dishonor? Yet if God, willing to show his wrath, and make known his power, has carried with much long suffering the vessels of wrath, fitted for destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared for glory. Even us whom he has called, not only among the Jews, but also among the Gentiles. Even as he says by Hosea, "*I will call that my people, which was not my people, and her beloved, who was not beloved.* And it shall come to pass, in the place where it was said to them, *You are not my people, there they shall be called Sons of the living God.*" Besides, Isaiah cries concerning Israel, "*Though the number of the children of Israel be as the sand of the sea, only a remnant shall be saved. For finishing and cutting short the work in righteousness, certainly the Lord will make it a speedy work upon the earth.*" And as Isaiah has said before, "*Unless the Lord of hosts*

*Appendix, No. LIX. †Appendix, No. LX.

"had left us a seed, we should have become as Sodom, and been made like to Gomorrah."—What then do we say?—That the Gentiles who did not pursue righteousness, have laid hold on righteousness, a righteousness, however, which is of faith. But Israel who pursued the law of righteousness, has not attained to the law of righteousness.—For what reason?—Because not by faith, but indeed by works of law they pursued it; for they stumbled at the stone of stumbling. As it is written, *"Behold I place in Zion a stone of stumbling, and a rock of offence; yet whosoever believes on him shall not be ashamed."*

X. Brethren, indeed my heart's desire and prayer, which is to God for Israel, is, that they may be saved. For I commend* them that they have a great zeal, but not according to knowledge. Wherefore, being ignorant of the righteousness of God, and seeking to establish their own righteousness, they have not submitted to the righteousness of God: although Christ is the end of the law for righteousness to every one who believes. For Moses describes the righteousness which is by the law, that *"The man who does these things, shall live in them."* But the righteousness by faith thus speaks, Say not in your heart, Who shall ascend into heaven? that is, to bring down Christ. Or who shall descend into the deep? that is, to bring again Christ from among the dead. But what does it say? The matter is nigh you, in your mouth, and in your heart: that is, the matter of faith which we announce is nigh you. That if you will confess with your mouth the Lord Jesus, and will believe with your heart that God has raised him from the dead, you shall be saved. For with the heart we believe to righteousness, and with the mouth we confess to salvation.

11. For the scripture says, *"Whosoever believes on him shall not be ashamed."* Indeed there is no distinction either of Jew or of Greek: for the same Lord of all is rich towards all who call upon him. *"For whoever will call on the name of the Lord, shall be saved."*—But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a proclaimer? and how shall they proclaim unless they be sent? as it is written,* *"How beautiful are the feet of them who bring the joyful message of peace, of them who bring the joyful news of good things!"*—Nevertheless, all have not obeyed the good tidings; for Isaiah says, *"Lord, who believes what he hears us proclaim?"*—So then, belief comes from hearing, and this hearing by the word of God.—But I ask, Have they not heard? Yes, indeed, *"Their sound has gone out to all the earth, and their words to the ends of the world."*—But I object; Israel has not known.—First, Moses says, *"I will provoke you to jealousy by that which is no nation: by a foolish nation I will enrage you."* Besides, Isaiah is very bold when he says, *"I am found by them who did not seek me: I am shown to them who did not ask for me."* But concerning Israel he said, *"All the day long have I stretched forth my hand to a disobedient and rebelling people."*

* Appendix, No. LXI.

XI. I ask then, Has God cast off his people?—By no means. For even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast off his people whom heretofore he acknowledged.* Do you not know what the scripture says to Elijah when he complains to God against Israel, saying, "*Lord, they have killed thy prophets, and have digged down thy altars, and I am left alone, and they seek my life.*" But what says the answer of God to him? "*I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.*" So then, even at this present time, there is a remnant according to an election by favor. And if by favor, it is no more of works, otherwise favor is no more favor: but if of works, it is no more favor, otherwise work is no more work. What then? The thing Israel earnestly seeks, that he has not obtained; but the election has obtained it, and the rest are blinded. As it is written, "*God has given them a spirit of deep sleep, eyes not seeing, and ears not hearing, until this present day.*" And David says, "*Let their table be for a snare, and a trap, and a stumbling block, and a recompense to them. Let their eyes be darkened so as not to see, and bow down their back continually.*" I ask then, Have they stumbled so as to fall for ever?—By no means. But through their fall salvation is given to the Gentiles, to excite them to emulation. Now, if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fulness? Now I speak to you Gentiles; and inasmuch as I am the apostle to the Gentiles, I do honor to my ministry, if by any means I may excite to emulation my nation and may save some of them. Because, if the casting away of them be the reconciling of the world, what will the resumption of them be, but life from the dead? For, if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. Now, if some of the branches were broken off, and you who are a wild olive, are ingrafted instead of them, and are become a joint partaker of the root and fatness of the olive; boast not against the branches: for if you boast against them, you bear not the root, but the root you.

You will say however, the branches were broken off that I might be grafted in.

19. True: by unbelief they were broken off, and you by faith stand. Be not high-minded, but fear. For if God spared not the natural branches, perhaps neither will he spare you. Behold then the goodness and severity of God: towards them who fell, severity: but towards you, goodness, if you continue in his goodness, otherwise you also shall be cut off. And even they, when they abide not in unbelief, shall be grafted in: for God is able again to graft them in. For if you were cut off from the olive by nature wild, and contrary to nature were grafted into the good olive, how much rather shall those who are the natural branches be grafted into their own olive? For, brethren, that you may not be wise in your own conceits, I would not have you ignorant of this secret, that blindness in part has happened to Israel, till the fulness of the Gentiles come in. And so all

*Appendix, No. LXII.

Israel shall be saved; as it is written, "*The Deliverer shall come out of Zion. and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins.*" With respect to the gospel indeed, they are enemies, on your account: but with respect to the election, they are beloved on account of the fathers. For the free gifts and the calling of God are without repentance. Besides, as you *also* in times past have disobeyed God, yet now have obtained mercy through their disobedience; even so these also have now disobeyed through your mercy, so as through your mercy they also shall obtain mercy. For God has shut up together all for disobedience, that he might have mercy upon all. O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counsellor? or who has first given to him, and it shall be recompensed to him again? For from him, and by him, and to him, are all things: to him be the glory for ever. Amen.

XII. Wherefore, brethren, I beseech you by the tender mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable worship. And be not fashioned like to this world, but be changed by the renewing of your understanding, that you may approve what is that good, and acceptable, and perfect will of God. Also by the favor which is given to me, I command every one that is among you, not to think more highly [of himself] than he ought to think; but think so as to behave wisely, according as to each God has distributed his measure of faith. For, as in one body we have many members, but all the members have not the same office; so we, the many, are one body under Christ, and severally members of one another. Having then spiritual gifts, differing according to the favor which is given to us, whether prophecy, let us prophesy according to the measure* of faith; or ministry, let us be diligent in the ministry; or he who teaches, in teaching; or he who exhorts, in exhortation: he who distributes, let him do it with simplicity; he who presides, let him do it with care; he who shows mercy, let him do it with cheerfulness. Let love be without hypocrisy: abhor evil, cleave to good. In brotherly love, be kindly disposed towards each other. In honor go before one another. In care for each other be not slothful. In spirit be fervent when serving the Lord. Rejoice in hope. Be patient in affliction. Continue instant in prayer. Communicate to the necessities of the saints. Follow hospitality to strangers. Bless them who persecute you: bless, and curse not. Rejoice with them who rejoice, and weep with them who weep. Be of the same disposition towards one another. Do not care for high things: but associate with lowly men. Be not wise in your own conceits. To no one return evil for evil. Premeditate things comely in the sight of all men. What relates to you is, live in peace with all men, if possible. Beloved, do not avenge yourselves, but give place to the wrath [of God:] for it is written, "*Vengeance belongs to me; I will repay, says the Lord.*"

*Appendix, No. LXXIII.

Therefore, if your enemy hunger, give him food; if he thirst, give him drink: for this doing, you will heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Let every soul be subject to the higher powers. For there is no power but from God; and *the powers* that be are placed under God. Wherefore, he who sets himself in opposition to the power, resists the ordinance of God; and they who resist, shall procure punishment to themselves. For rulers are not a terror to good works, but to evil. Would you then not be afraid of the power? Do that which is good, and you shall have praise of the same. For the ruler is a servant of God for good to you. But if you do that which is evil, be afraid; because he does not bear the sword in vain. For he is a servant of God, a revenger to inflict wrath on him who works evil! Wherefore it is necessary for you to be subject, not only on account of wrath, but also on account of conscience. For this reason, therefore, pay you taxes also to them, because they are public ministers of God, attending continually to this very thing. Render therefore to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor. Owe no man any thing, unless to love one another. For he who loves another, has fulfilled the law. For this, "*You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet,*" and if there be any other commandment, it is summed up in this precept, namely, "*You shall love your neighbor as yourself.*" Love works no evil to one's neighbor: therefore love is the fulfilling of the law. Also this I command, Know the season, that it is already the hour for us to awake out of sleep. For now the salvation is nearer us than when we believed. The night is far advanced, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor of light. Let us walk about decently as in the day, not in revellings and drunkenness, not in chamberings and lasciviousness, not in strife and envy. But put you on the Lord Jesus Christ, and make no provision for the lusts of the flesh.

XIV. Him who is weak in the faith receive; but without regard to differences of opinions. One indeed believes he may eat every thing; but he who is weak [in the faith,] eats herbs only. Let not him who eats, despise him who eats not: and let not him who eats not, condemn him who eats; for God has received him. Who are you that condemn another's household servant? By his own master he stands or falls: and he shall be made to stand, for God is able to make him stand. One indeed thinks a day more holy than another; but another thinks every day alike. Let every one be convinced in his own mind. He who observes the day, observes it to the Lord: and he who does not observe the day, to the Lord he does not observe it: he who eats, eats to the Lord, for he gives God thanks: and he who eats not, to the Lord he eats not, and gives God thanks. For none of us lives by himself, and none of us dies by himself. But whether we live, we live by the Lord; and whether we die, we die by the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died and rose, and lives again, that he might rule over both the dead and the living. But you, why do you condemn your

brother? and you also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ. For it is written, "*As I live, says the Lord, surely to me every knee shall bow, and every tongue shall confess to God.*" Well then, every one of us shall give an account concerning himself to God. Let us therefore no more judge one another; but judge you this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; yet to him who accounts any thing to be unclean, to that man it is unclean. Wherefore if your brother be hurt through your meat, you no longer walk according to love. Do not destroy him with your meat for whom Christ died. Let not then the good which belongs to you be evil spoken of. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit. And he who by these things serves Christ, is acceptable to God, and approved of men. Well then, let us pursue the things of peace, and the things of mutual edification. Do not for the sake of meat destroy the work of God. All meats indeed are clean, but that meat is bad to the man who eats through a stumbling block. It is good neither to eat flesh, nor to drink wine, nor to do any thing by which your brother is made to stumble, or to fall, or is weakened. You have faith: hold it fast with respect to yourself in the sight of God.* Happy is he who does not condemn himself by what he approves. For he who discerns a difference between meats, is condemned if he eat: because he eats not from faith: for what is not from faith is sin. We then who are able men, ought to bear the weakness of the unable, and not to please ourselves only. Wherefore, let every one of us please his neighbor to his good, for the sake of edification. For even Christ pleased not himself: but as it is written, "*The reproaches of them who reproached you, have fallen on me.*" But whatever things were before written, were written for our instruction, that through the patience and consolation of the scriptures, we might have hope. Now may the God of patience and consolation grant you to have the same disposition towards one another, according to Jesus Christ: that unanimously, with one mouth, you may glorify the God and Father of our Lord Jesus Christ. Wherefore receive you one another, even as Christ also has received us, to the glory of God. Now I affirm, that Jesus Christ became a minister of the circumcision, on account of the truth of God, in order to confirm the promises made to the fathers; and that the Gentiles might praise God on account of mercy: as it is written, "*For this cause I will glorify thee among the Gentiles, and sing to thy name.*" And again, Moses says, "*Rejoice, you Gentiles, with his people.*" And again, "*Praise the Lord all you Gentiles, and exceedingly praise him all you people.*" And again, Isaiah says, "*The root of Jesse shall be, and he who stands up to rule the Gentiles shall be: in him the Gentiles shall hope.*" Now may the God of hope fill you with all joy and peace in believing, in order that you may abound in that hope, through the power of the Holy Spirit. However, my

*Appendix, No: LXIV.

brethren, even I myself am persuaded concerning you, that yourselves also are full of goodness, being filled with all knowledge, able also to instruct one another. But I have written the more boldly to you, brethren, partly as calling things to your remembrance, through the favor which is given me of God. In order to my being a minister of Jesus Christ among the Gentiles, ministering the gospel of God, that there might be an offering of the Gentiles, most acceptable, being sanctified by the Holy Spirit. I have therefore boasting through Christ Jesus, with respect to things pertaining to God. But I will not dare to speak any thing of what Christ has not wrought, but of what he has wrought by me, in order to the obedience of the Gentiles in word and deed, by the power of signs and wonders, and by the power of the Spirit of God; so that from Jerusalem, and round about as far as Illyricum, I have fully declared the gospel of Christ. And it became me thus earnestly to declare the gospel, not where Christ was named, that I might not build on another's foundation. But as it is written, *'They shall see to whom nothing has been told concerning him, and they who have not heard, shall understand.'* For which reason also I have been oftentimes hindered from coming to you. But now having no more place in these parts, and having for many years a strong desire to come to you, whensoever I go towards Spain, *I will come to you; for in my journey I hope to see you, and to be brought on my way thitherward by you, when I shall first in some measure be satisfied with your company.* But now I go to Jerusalem ministering to the saints, for Macedonia and Achaia have been pleased to make some contribution for the poor of the saints who are in Jerusalem. They have been pleased, indeed, and their debtors they are: for if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in carnal things. Wherefore, having finished this affair, and having sealed to them this fruit, I will go from thence by you into Spain. And I know that when I come to you, I shall come with a fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that you strive together with me by prayers for me to God; that I may be delivered from the disobedient in Judea; and that my service which I am performing to Jerusalem, may be acceptable to the saints: that in joy I may come to you through the will of God, and may with you be refreshed. Now may the God of peace be with you all. Amen.

XVI. I recommend to you Phæbe our sister, who is a servant* of the congregation which is in Cenchrea, that you may receive her in the Lord, as becomes saints, and assist her in whatever business she may have need of you: for indeed she has been a helper of many, and of myself also. Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus. These persons for my life laid down their own neck; to whom not I only give thanks, but even

all the congregations of the Gentiles. Likewise salute the congregation which is in their house. Salute Epænetus, my beloved, who is the first fruit of Achaia in Christ Jesus. Salute Mary who labored much with us. Salute Andronicus and Junias my kinsmen and my fellow-prisoners, who are of note among the apostles, and who were in Christ before me. Salute Amplias, my beloved in the Lord. Salute Urbanas our fellow laborer in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute those who are of the family of Aristobulus. Salute Herodion my kinsman. Salute those of the family of Narcissus, who are in the Lord. Salute Tryphæna and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord. Salute Rufus, the chosen in the Lord, and her who is the mother both of him and of me. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Phylologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them. Salute one another with a holy kiss. The congregations of Christ salute you. Now I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which you have learned; and avoid them. For they who are such do not serve our Lord Jesus, but their own belly; and by good words, and blessings, deceive the hearts of the innocent. Now your obedience is reported to all men. I therefore rejoice on your account; nevertheless I wish you indeed to be wise with respect to good, and pure with respect to evil. And the God of peace will bruise Satan under your feet soon. The favor of our Lord Jesus Christ be with you. *Amen.* Timothy my fellow laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this letter, salute you in the Lord. Caius my host, and of the whole congregation, salutes you. Erastus, the chamberlain* of the city, salutes you, and Quartus your brother. The favor of our Lord Jesus Christ be with you all. *Amen.* *Now to him who is able to stablish you according to my gospel and the proclamation of Jesus Christ according to the revelation of a secret, concealed in the times of the ages,† (but is now made manifest, and by the commandment of the eternal God in the prophetic writings, is made known to all the Gentiles, in order to the obedience of faith.) To the wise God alone, through Jesus Christ, I say to him be the glory for ever. Amen.*

*The treasurer of the city.—*Vulgate.* †Appendix, No. L.XVI.

THE
FIRST EPISTLE
OF
PAUL THE APOSTLE,
TO
THE CORINTHIANS.

—
WRITTEN FROM EPHESUS, A. D. 56.
—

I. PAUL, a called apostle of Jesus Christ, by the will of God, and Sosthenes my brother, to the congregation of God which is at Corinth; to the sanctified under Christ Jesus; to the called, to the saints; with all in every place who invoke* the name of our Lord Jesus Christ, both their and our Lord: favor be to you and peace from God our Father, and from the Lord Jesus Christ.

4. I give thanks to my God always concerning you, on account of the favor of God which was given to you, through Jesus Christ. That you were enriched with every gift, by him, even with all speech, and all knowledge, when the testimony of Christ was confirmed among you: so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ. He also will confirm you until the end, without accusation in the day of our Lord Jesus Christ. Faithful is God, by whom you have been called into the fellowship of his Son Jesus Christ our Lord. Now, brethren, I beseech you by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms* among you, but that you be perfectly united in the same mind, and in the same judgment. For it has been declared to me concerning you, my brethren, by some of the family of Chloë, that there are contentions among you. And I mention this, that each of you says, I, indeed, am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were you immersed into the name of Paul? I give thanks to God, that I immersed none of you, except Crispus and Caius; lest any one should say, that into my own name I had immersed. And I immersed also the family of Stephanus: besides I know not whether I immersed any other. For Christ has not sent me to immerse, but to declare the glad tidings; not, however, with wisdom of speech, that the cross of Christ might not be deprived of its efficacy. For this doctrine (the doctrine of the cross) to the destroyed, indeed is foolishness; but to us, the saved, it is the power of God. Therefore it is written, *"I will destroy the wisdom of the wise, and will set aside the knowledge of the intelligent."* Where

*Appendix, No. LXVII.

is the wise man? where the scribe? where the disputers of this world? Has not God made foolish the wisdom of this world? For when, in the wisdom of God, the world through wisdom knew not God, it pleased God, through the foolishness of this proclamation, to save them who believe. And although the Jews demand a sign, and the Greeks seek wisdom: yet we proclaim a crucified Christ: to the Jews, indeed, a stumbling block, and to the Greeks foolishness: but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Therefore the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see the calling of you, brethren, that not many wise men after the flesh, not many mighty, not many noble, [call you.] But the foolish ones of the world, God has chosen [to call you,] that he might put to shame the wise; and the weak ones of the world God has chosen, that he might put to shame the strong ones. And the ignoble ones of the world, and the despised ones, God has chosen, and those who are not, that he might bring to nought those who are. That no flesh might boast in his presence. Of him, therefore, you are in Christ Jesus, who is become to us wisdom from God, righteousness also, and sanctification, and redemption. So that, as it is written, "*He who boasts, let him boast in the Lord.*"

II. Now I, when I came to you, came not with excellency of speech, and of wisdom, declaring to you the testimony of God. For I determined to make known nothing among you, but Jesus Christ, and him crucified. And I, in weakness, and in fear, and in much trembling, was with you. And my discourse, and my proclamation, were not with persuasive words of human wisdom, but with the demonstration of the Spirit, and of power. That your faith might not stand in the wisdom of men, but in the power of God. However, we speak wisdom among the perfect: but not the wisdom of this world; neither of the rulers of this world who are to be made nought. For we speak the wisdom of God, which was hidden in a secret,* but which God predetermined before the ages, should be spoken to our glory. Which wisdom none of the rulers of this world knew: for if they had known it, they would not have crucified the Lord of glory. For, as it is written, "*Those things eye has not seen, and ear has not heard and into the heart of man have not entered, which God has prepared for them who love him.*" But God has revealed them to us by his Spirit; for the Spirit searches all things, even the depths of God. For who of men knows the depths of a man, except the spirit of man which is in him: so also the depths of God, no one knows, except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which comes from God, that we might know the things which are gifted to us by God. Which things also we speak, not in words taught by human wisdom, but in words taught by the Holy Spirit, explaining spiritual things in spiritual words.† Now, an animal man receives not the things of the Spirit of God:

*Appendix, No. LXVIII. †App. No. LXIX.

for they are foolishness to him, neither can he know them, because they are spiritually examined. But the spiritual man examines, indeed, all things, yet he is examined of no one. For what man has known the mind of the Lord, who will instruct him? But we have the mind of Christ.

III. Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ. Milk I gave you, *and* not meat; for you were not then able to receive it; nay, neither yet now are you able, because you are still fleshly. For, whereas among you, envying, and strife, and divisions subsist, are you not fleshly, and walk after the manner of men? Besides, while one says, I, indeed, am of Paul, and another, I of Apollos, are you not fleshly? For who is Paul, and who is Apollos, but ministers by whom you have believed, even as the Lord has given to each? I have planted, Apollos has watered, but God has made to grow. So that neither the planter is any thing, nor the waterer, but God who makes to grow. However, the planter and the waterer are one, and each shall receive his proper reward according to his proper labor. Wherefore, we are joint laborers of God. You are God's field; you are God's building. According to the favor of God which is given to me, as a skillful architect I have laid the foundation, and another builds thereon. But let every one take heed how he builds thereon. For other foundation no one can lay except what is laid, which is Jesus the Christ. Now, if any one build on this foundation, gold, silver, valuable stones, wood, hay, stubble; every one's work shall be made manifest: for the day will make it plain, because it is revealed by fire; and so the fire will try every one's work, of what sort it is. If the work of any one remain, which he has built upon the foundation, he shall receive a reward. If the work of any one shall be burnt, he will suffer loss: himself, however, shall be saved, yet so as through a fire. Know you not that you are the temple of God, and that the Spirit of God dwells among you? If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple you are.

13. Let no one deceive himself. If any one among you think to be wise in this age, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, *"He catches the wise in their own craftiness."* And again, *"The Lord knows the reasonings of the wise, that they are vain."* Wherefore let no man boast in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. And you are Christ's, and Christ is God's.

IV. So then let a man consider us as servants only of Christ and stewards of the secrets of God. Now, it is required in stewards, that every one be found faithful. Therefore, to me it is a very small matter that I be condemned by you, or by human judgment, because I do not condemn myself. For I am conscious to myself of no fault. However, I am not by this justified in your eyes; but he who condemns me is the Lord. Wherefore, do not

before the time pass any judgment, until the Lord come, who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts; and then praise shall be to every one from God. Now, these things, brethren, I have figuratively applied to myself, and Apollos, for your sakes, that by us you may learn not to esteem teachers above what has been written: that no one of you may, on account of one [teacher,] be puffed up against another. Besides, who makes you to differ? for what have you which you did not receive? And now if you did receive it, why do you boast as not receiving it?

Now you are filled! now you are become rich! you have reigned without us! and I wish, indeed, you had reigned properly, that we also might reign with you. For I think that God has set forth us the apostles last, as persons appointed to death; that we are made a spectacle to the world, even to messengers, and to men. We are fools on account of Christ; but you are wise in Christ: we are weak, but you are strong: you are honored, but we are despised. To the present hour we both hunger, thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands: when reviled, we bless; when persecuted, we bear; when defamed, we beseech: we are become as the purgations of the world, the filth of all things until now. I write not these things to shame you, but, as my beloved children, I instruct you. For, though you have ten thousand teachers in Christ, yet you have not many fathers: for to Christ Jesus, through the gospel, I have begotten you. Wherefore, I beseech you, be imitators of me. For this purpose I have sent to you Timothy, who is my beloved son, and faithful in the Lord; he will put you in mind of my ways, which are in Christ, even as I teach every where in every congregation. Now some are puffed up, as if I were not coming to you. But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power. For not by speech is the kingdom of God [established,] but by power.

21. What do you incline? Shall I come to you with a rod? or in love, and in the spirit of righteousness? It is generally reported that there is whoredom among you; and such whoredom as not even among the heathens is named; that one has his father's wife. And you are puffed up, and have not rather bewailed, so as he who has done this work might be taken away from among you. Wherefore, I indeed as absent in the body, yet present in spirit, have already, as present, judged him who has so wrought out this work. And my sentence is this: You being gathered together in the name of our Lord Jesus Christ, and of my spirit, shall with the power of our Lord Jesus Christ, deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting is not good. Know you not that a little leaven leavens the whole lump? Cleanse out therefore the old leaven, that you may be a new lump when you are without leaven; for even our passover, Christ, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the

leaven of malice and wickedness, but with the unleavened [qualities] of sincerity and truth. I have written to you in this epistle, not to associate with fornicators. However, not universally with the fornicators of this world, and with the covetous, and with extortioners, and with idolaters, since then, indeed, you must go out of the world.

But now I write to you not to associate with him; if any one called a brother be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat. For what have I to do to judge them also who are without? Do not you judge them who are within? But them who are without, God judges. Therefore, put away from among yourselves the wicked person.

VI. Dare any of you, having a matter against another, be judged by the unrighteous, and not by the saints? Do you not know that the saints judge the world? and if the world is judged by you, are you unworthy of the least seats of judicature? Do you not know that we judge messengers? Why not then things pertaining to this life? Well then, when you have secular seats of judicature, make to sit on them those who are least esteemed in the congregation. For shame to you I say! So then, there is not among you a wise man, not even one, who shall be able to decide between his brethren? But brother with brother is judged, and that by infidels. Now, therefore, indeed there is plainly a fault in you, that you have law-suits with one another. Why do you not rather bear injury? Why do you not rather bear the being defrauded? But you injure and defraud, and that too your brethren. Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor catamites,* nor sodomites, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but you are washed, but you are sanctified, but you are justified, by the name of the Lord Jesus, and by the Spirit of our God. All meats are lawful for me to eat, but all are not proper: all meats are lawful for me to eat; but I will not be enslaved by any meat. Meats for the belly, and the belly for meats: however, God will destroy both it and them. Now the body was not made for whoredom, but for the Lord, and the Lord for the body: and God has both raised the Lord, and will raise up us by his own power. Do you not know that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? By no means. What, do you not know that he who is strongly attached to a harlot, is one body? for he says, "*The two shall be one flesh.*" But he who is strongly attached to the Lord, is one spirit. Flee whoredom. Every sin which a man commits, is without the body: but he who commits whoredom, sins against his own body. What do you not know that your body is the temple of the Holy Spirit, who

* "*Catamites,*" those who submitted to be abused by men contrary to nature. "*Sodomites,*" those who abused them.

is in you, whom you have from God? Besides you are not your own; for you are bought with a price: glorify God, therefore, with your body *and with your spirit, which are God's.*

VII. Now, concerning the things of which you wrote to me, it is good for a man not to marry a woman. Nevertheless, on account of whoredoms, let every man have a wife of his own, and let every woman have her own husband. Let the husband render to the wife the due benevolence; and in like manner also, the wife to the husband. The wife has not the command of her own body, but the husband; and in like manner also, the husband has not the command of his own body, but the wife. Deprive not one another, unless perhaps by consent for a time, that you may have leisure for *fasting* and prayer; and again, come you together to the same place, that Satan may not tempt you through your incontinency. But this which follows I speak as an advice, and not as an injunction, that I wish all men to be even as I myself am. However, each has his proper gift from God; one, indeed, after this manner, and another after that. I say, then, to the unmarried men, and to the widows, it is good for them if they can remain even as I do. Yet, if they cannot live continently, let them marry; for it is better to marry than to burn. Now those who have married I charge, yet not I, but the Lord; let not a wife depart from her husband: but if she even depart, let her remain unmarried, or be reconciled to her husband; and a husband must not put away his wife. But the rest I command, (not the Lord,) if any brother have an infidel wife, who herself is well pleased to dwell with him, let him not put her away. And a woman who has an infidel husband, who himself is well pleased to dwell with her, let her not put him away. For the infidel husband is sanctified to the wife, and the infidel wife is sanctified to the husband; otherwise, certainly, your children were unclean, whereas, indeed, they are holy. But if the infidel depart, let him depart: the brother or the sister is not in bondage with such; but God has called us to peace. For how know you, O wife, whether you shall save your husband? And how know you, O husband, whether you shall save your wife? But as God has distributed to every one, and as the Lord has called every one, so let him walk: and so in all the congregations, I ordain. Has any circumcised one been called? let him not be uncircumcised. Has any one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every one remain in the same calling in which he was called. Were you called being a bondman? Be not careful to be made free. Yet, if you can even be made free, rather use it. For a bondman who is called by the Lord, is the Lord's freed man. In like manner also, a freeman who is called, is Christ's bondman. You were bought with a price: become not the slaves of men. Brethren, in what state each one was called, in that let him remain with God.

Now, concerning virgins, I have not a commandment of the Lord: but I give my judgment as having obtained mercy of the Lord to be faithful. I declare this, then, to be good on account

of the present distress, namely, that it is good for a man who is unmarried to continue so. Are you bound to a wife?—Seek not to be loosed. Are you loosed from a wife?—Seek not a [second] wife. And yet, if you marry, you have not sinned; and if a virgin marry, she has not sinned: nevertheless, affliction in the flesh such shall have; but I spare you. Now this I say, brethren, *that* the time being short, it remains, that both they who have wives, should be as not having wives: and they who weep, as not weeping: and they who rejoice, as not rejoicing: and they who buy, as not possessing: and they who use this world, as not abusing it. For the form of this world passes by. Besides, I wish you to be without anxious care. The unmarried man anxiously cares for the things of the Lord, how he shall please the Lord. But he who has married, anxiously cares for the things of the world, how he shall please his wife. The wife and the virgin are divided [in the same manner.] The unmarried woman anxiously cares for the things of the Lord, that she may be holy both in body and spirit; but she who has married, anxiously cares for the things of the world, how she shall please her husband. Now this I say for your own benefit, not with a view to lay a snare for you; but for that which is becoming and best adapted to a steady, uninterrupted adherence to the Lord.* But if any one thinks he acts improperly toward his virgin, if she be above age unmarried, and so needs to be married, let him do what she inclines, he does not sin: let such marry. But he who stands firm in his heart, not having necessity, and has power concerning his own will, and has determined this in his own heart, to keep his virgin, does well. So then, even he who gives her in marriage does well; but he who gives her not in marriage does better.

39. A wife is bound *by the law* as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she pleases; only in the Lord. But she is happier if she continue as she is. This is my opinion, and I think [in this] I have a spirit of God.

VIII. Now, concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up. If, therefore, any one is confident of knowing any thing, he has known nothing yet as he ought to know. But if any one love God, the same is acknowledged by him.

Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no other God but one. For certainly, though there be who are called gods, whether in heaven, or on earth, (even as there be gods many, and lords many,) yet to us there is but one God, the Father, of whom all things are, and we to him; and one Lord Jesus Christ, by whom all things are, and we by him. However, this knowledge is not in all: for some, until this hour, in the conscience of the idol as a god, eat it as a thing sacrificed to the idol as a god; and their conscience, being weak, is defiled. But meat

*Appendix, No. LXX.

does not recommend us to God; for neither if we eat, do we abound; neither if we do not eat, are we deficient. Nevertheless, take heed, lest perhaps this right of yours become a stumbling block to the weak. For if any one see you who have knowledge at table in an idol's temple, will not the conscience of him who is weak be encouraged to eat things sacrificed to idols? and through this your knowledge shall the weak brother perish, for whom Christ died? And by thus sinning against the brethren, and wounding their weak conscience, you sin against Christ. Wherefore, if meat make my brother stumble, I will never eat flesh, lest I make my brother stumble.

IX. Am I not an apostle? Am I not a freeman? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If to others I be not an apostle, yet to you at least I am, for the seal of my apostleship you are in the Lord. My answer to them who condemn me is this: Have we not a right to eat and to drink? Have we not a right to lead about a sister wife, as the other apostles, and the brethren of the Lord, and Cephas? Or have I only and Barnabas not a right to forbear working? Who serves in the wars on his own charges at any time? Who plants a vineyard, and does not eat of the fruit of it? Or who feeds a flock, and does not eat of the milk of the flock? Do I speak these things according to man only? Or does not the law also say these things? For in the law of Moses it is written, "*You shall not muzzle the ox treading out the corn.*" Does God take care of oxen only? Or, does he command this chiefly for our sakes? For our sakes certainly it was written: because he who plows ought to plow in hope; and he who threshes in hope, ought to partake of his own hope. If we have sown spiritual things in you, is it a great matter if we shall reap your carnal things? If others partake of this power over you, ought not we rather? Nevertheless we have not used this power; but we bear all things, that we may not give any hindrance to the gospel of Christ. Do you not know that they who perform sacred offices, eat from the temple? They who wait at the altar, do not they share with the altar? So also the Lord has appointed them who announce the gospel to live by the gospel. But I have used none of these precepts; neither have I written these things that it should be so done to me; for it were good for me rather to die, than that any one should make my boasting void. For when I declare the gospel, I have nothing to boast of; because necessity is laid upon me; yes, wo is to me, if I declare not the gospel. Now if I do this willingly, I have a reward; but if unwillingly I am entrusted with the stewardship, I have no reward. What then to me is the reward? that when declaring the gospel, I shall establish the gospel of Christ without charge, in order that I may not abuse my power in the gospel. Therefore, though I be a freeman, with respect to all men, I have enslaved myself to all, that I might gain the more. So to the Jews, I became as a Jew, that I might gain the Jews; to those under the law, as under the law, that I might gain those under the law; to those without law, as

without law, (yet not being without law to God, but under law to Christ,) that I might gain those who are without law. To the weak, I became as weak, that I might gain the weak. To all I have become all things, that by all means I might save some. Now, this I do for the sake of the gospel, and that I may become a joint partaker of its rewards. Do you not know that they who run in the Stadium* run indeed all, but one only receives the prize? So ran that you may lay hold on the prize. Now, every one who contends is temperate in all things: they, indeed, that they may receive a fading crown, but we one that does not fade. I therefore so run, as not out of view. So I box,† as not beating the air. But I bruise my body, and lead it captive, lest perhaps having proclaimed to others, I myself should be one not approved.

X. Now I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were immersed into Moses in the cloud and in the sea; and all did eat the same spiritual meat; and all did drink the same spiritual drink: for they drank of the spiritual rock which followed them, and that rock was Christ. Nevertheless, with the greater part of them God was not well pleased, for they were cast down in the wilderness. Now these things have become examples to us, in order that we should not be lusters after evil things, even as they lusted. Neither be you idolaters, as some of them were; as it is written, "*The people sat down to eat and to drink, and rose up to dance.*" Neither let us commit whoredom, as some of them committed whoredom, and fell in one day twenty-three thousand. Neither let us grievously tempt Christ, as even some of them tempted, and perished by serpents. Neither murmur you, as even some of them murmured, and perished by the destroyer. Now all these things happened to them as examples, and are written for our admonition, on whom the ends of the ages are come. Wherefore, let him who thinks he stands, take heed lest he fall. No temptation has taken you, but such as belongs to man; and God is faithful, who will not suffer you to be tempted above what you are able; but will make with the temptation also a passage out, that you may be able to bear. Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge you what I say. The cup of blessing, for which we bless, is it not the joint participation of the blood of Christ? The loaf which we break, is it not the joint participation of the body of Christ? Because there is one loaf, we the many are one body: for we all participate of that one loaf. Look at Israel after the flesh. Are not they who eat of the sacrifices, joint partakers of the altar? What then do I affirm? that an idol is any thing, or that an idol sacrifice is any thing? No. But that what the heathens sacrifice they sacrifice to demons, and not to God. Now I would not have you to become joint partakers with demons. You cannot drink the cup of the Lord, and the cup of demons: you cannot

* The place where the athletes, or racers, contended for the prize given at the Isthmian games, in the territory of Corinth.

† This is an allusion to the exercise with the gauntlet, used by the athletes, for the purpose of acquiring agility and dexterity in boxing.

partake of the table of the Lord, and of the table of demons.* Do we provoke the Lord to jealousy? Are we stronger than he? All meats are lawful to me, but all are not expedient; all are lawful to me, but all do not edify. Let no one seek his own [advantage only,] but each that of his neighbor also. Whatever is sold in the shambles, eat, asking no question on account of conscience; *"for the earth is the Lord's, and the fulness thereof."* And if any of the unbelievers invite you, and you incline to go, whatever is set before you, eat, asking no questions on account of conscience. But if any one say to you, 'This is a thing sacrificed to an idol,' do not eat, on account of him who showed it, and of conscience: *"For the earth is the Lord's, and the fulness thereof."* Now I say conscience, not your own, but that of the other. 'But why is my liberty judged by another's conscience. But if, by favor, I be a partaker, why am I evil spoken of for that for which I give thanks?†' Whether then, you eat, or drink, or whatever you do, do all to the glory of God. Be no occasion of stumbling, neither to the Jews, nor to the Greeks, nor to the congregation of God. Even as I please all men in all things, not seeking my own advantage only, but that of the many also, that they may be saved. Become imitators of me, even as I also am of Christ.

XI. 2.—Now I praise you, brethren; because in all things you remember me, and hold fast the traditions as I delivered them to you. But I would have you know, that of every man the head is Christ, and the head of the woman is the man, and the head of Christ is God. Every man who prays or prophesies, having a veil upon his head, dishonors his head. And every woman who prays or prophesies with an unveiled head, dishonors her head. Besides, it is one and the same with being shaven. Wherefore, if a woman be not veiled, even let her be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled. Now man, indeed, ought not to veil the head, being the image and glory of God: but woman is the glory of man. Besides, man is not of woman: but woman is of man. And also man was not created for the woman, but woman for the man. For this reason ought the woman to have a veil on her head, on account of the messengers. However, neither is man without woman, nor woman without man, in the Lord. Besides, as the woman is from the man, so also the man is by the woman; but all from God. Judge in yourselves, is it decent that a woman pray to God unveiled? Does not even nature itself teach you, that if a man, indeed, have long hair, it is a disgrace to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a veil. However, if any one resolve to be contentious, we have no such custom, neither the congregations of God.

17. Now, when I declare this, I praise you not, that you come together, not for the better, but for the worse. For first, indeed, I hear, when you come together in the congregation, there are schisms among you: and I partly believe it. For there must even be sects among you, that the approved may be made manifest among

*Appendix, No. LXXI. †Supposed to be an objection of those who eat regardless of another's conscience.

you. But your coming together into one place, is not to eat the Lord's supper. For in eating it, every one takes first his own supper; and one, indeed, is hungry, and another is filled. What! leave you not houses to eat and to drink in? or do you think amiss of the congregation of God; and put to shame those who have not a supper? What shall I say to you? Shall I praise you for this? I praise you not.

For I received from the Lord, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed, took a loaf,* and, having given thanks, he broke it, and said, *Take, eat; this is my body, which is broken for you: this do in remembrance of me.* In like manner also the cup, after he had supped, saying, *This cup is the new institution† in my blood: this do, as often as you drink it, in remembrance of me.* Wherefore, as often as you eat this loaf, and drink this cup, you openly publish the death of the Lord, till the time he come. So then, whosoever shall eat this loaf, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then of the loaf let him eat, and of the cup let him drink. For he who eats and drinks unworthily, eats and drinks punishment to himself, not making a difference of the body of the Lord. For this cause, many among you are sick and infirm, and a good number are dead. But, if we would make a difference in ourselves, we should not be disapproved. But being judged of the Lord, we are corrected, that we may not with the world be condemned. Wherefore, my brethren, when you come together to eat, cordially receive one another. And if any hunger, let him eat at home; that you may not come together to punishment. And the rest I will set in order when I come.

XII. Now, concerning spiritual gifts, brethren, I would not have you ignorant. You know that you were heathens, led away to idols that are dumb, even as you happened to be led. Wherefore, I inform you, that no one speaking by the Spirit of God, pronounces Jesus accursed; and that no one can declare Jesus, Lord, except by the Holy Spirit. Now, there are diversities of gifts, but the same spirit. And there are diversities of ministries, but the same Lord. And there are diversities of in-workings, but it is the same God who works inwardly all in all. And to each is given this manifestation of the Spirit, for the advantage of all. Now, to one indeed, through the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit. And to another, faith by the same Spirit; and to another, the gifts of healing by the same Spirit; and to another, the in-workings of powers; and to another, prophecy; and to another, discerning of spirits; and to another, divers kinds of foreign tongues; and to another, the interpretation of foreign tongues. Now, all these the one and the same Spirit inworks, distributing to each his proper gifts as he pleases. For as the body is one, although it have many members, and all the members of that one body, being many, are one body, so also is Christ. For, indeed, in one Spirit we all have been immersed into one body, whether Jews or Greeks;

* *Appendix, No. LXXII.* † *Covenant.*

whether slaves or freemen; and all have been made to drink of one Spirit. Since, therefore, the body is not one member, but many, if the foot shall say, Because I am not the hand, I am not of the body; is it, for this, not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it, for this, not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God has placed the members, every one of them in the body, as he has pleased. Besides, if all were one member, where were the body? But now, indeed, there are many members, but one body. Therefore, the eye cannot say to the hand, I have no need of you: nor again, the head to the feet, I have no need of you. Nay, those members of the body which seem to be more feeble, are much more necessary. And these which we think are less honorable members of the body, around them we throw more abundant honor; and so, our uncomely members have more abundant comeliness. But our comely members have no need. However, God has tempered the body together, having given to the member which wants it, more abundant honor. That there may be no schism in the body; but that the members may have the very same anxious care one for another. And so whether one member suffer, all the members jointly suffer; or one member be honored, all the members jointly rejoice. Now you are the body of Christ and members in part.* Therefore, these indeed God has placed in the congregation; first, apostles; secondly, prophets; thirdly, teachers; next, powers; then, gifts of healing; helpers, directors, kinds of foreign languages. Are all apostles? are all prophets? are all teachers? have all powers? have all the gift of healing? do all speak in foreign languages? do all interpret? Now you earnestly desire the best gift, but yet I show you a more excellent way. Though I could speak with the tongues of men and of heavenly messengers, but have not love, I become as sounding brass, or a noisy cymbal. And though I have prophecy, and know all secrets, and all knowledge; and though I have all faith, so as to remove mountains, but have not love, I am nothing. And though I spend all my goods in feeding the poor, and though I deliver my body that I may be burned, but have not love, I am nothing profited. Love suffers long and is kind. Love envies not. Love does not vaunt, is not puffed up, does not behave itself unbecomingly; does not seek its own things only; is not exasperated; does not imagine evil: does not rejoice in iniquity, but jointly rejoices in the truth: covers all things, believes all things, hopes all things, endures all things. Love never at any time fails: but whether prophecies, they will be out of use; or foreign languages, they shall cease; or science, it shall be abolished. Besides, we know only in part, and prophesy in part. But when the perfect gift is come, the one in part shall be abolished. When I was a child, I spoke as a child, I conceived as a child, I reasoned as a child. But when I became a man, I put away the things of a child. For now we see through a glass obscurely; but then face to face; now I know in part; but then I shall fully know, even as I am fully

*Appendix, No. LXXIII.

known. And now abide faith, hope, love, these three; but the greatest of these is love. Pursue love, [then,] and earnestly desire spiritual gifts, but especially that you may prophesy.* For he who speaks in a foreign language, speaks not to men, but to God; for no one understands him; nevertheless by the Spirit he speaks secrets. But he who prophesies, speaks to men for edification, and exhortation, and consolation. He who speaks in a foreign language, edifies himself; but he who prophesies, edifies the congregation. I wish, indeed, that you all spoke in foreign languages, but rather that you prophesied: for greater is he who prophesies than he who speaks in foreign languages, unless some one interpret, that the congregation may receive edification. For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak to you intelligibly, either by revelation, or by knowledge, or by prophecy, or by doctrine? In like manner, things without life, giving sound, whether pipe or harp, unless they give a difference to the notes, how shall it be known what is piped or harped? And therefore, if the trumpet give an unknown sound, who will prepare himself for battle? So also you, unless with the tongue you give intelligible speech, how shall it be known what is spoken? Therefore you will be speaking to the air. There are, perhaps, as many kinds of languages in the world as you speak, and none of them is without signification. Yet, if I do not know the meaning of the language, I shall be to him who speaks, a barbarian, and he who speaks will be a barbarian to me. Wherefore, you also, since you are earnestly desirous of spiritual gifts, seek them, that you may abound for the edification of the congregation. For which cause, let him who prays in a foreign language, pray so as some one may interpret. For if I pray in a foreign language, my spirit prays, but my meaning is without fruit. What then is to be done? I will pray with the Spirit, but I will pray also with meaning: I will sing with the Spirit, but I will sing also with meaning. Else, when you shall bless with the Spirit, he who fills up the place of the private person, how shall he say the Amen to your thanksgiving, since he knows not what you say? For you indeed give thanks well, but the other is not edified. I give thanks to *my* God, speaking in foreign languages more than all of you: yet in the congregation I had rather speak five sentences with my meaning understood, than I may instruct others

“PROPHESY”—A general name, denoting the speaking by inspiration in a known tongue, to the instruction of the congregation. When the apostles, who were endowed with the word of wisdom, and the superior prophets, who were endowed with the word of knowledge, prophesied, they did it by inspiration, called (verse 6) revelation and knowledge. But there were other kinds of inspiration, called (in the same verse) prophesy and doctrine, which belonged to the inferior prophets. These were said to prophesy, when by inspiration they uttered prayers and psalms in which the congregation joined them; or delivered a discourse relating to some point of doctrine or practice. Which being done in a known language, the congregation was edified, exhorted, and comforted. See verses 15 to 26.—Macknight.

also, than ten thousand sentences in a foreign language. Brethren, be not children in understanding; but in evil be children, and in understanding be full grown men. In the law it is written, *"Surely, with other tongues, and with other lips, I will speak to this people; yet not even so will they hearken to me, says the Lord."* So that foreign languages are for a sign, not to believers, but to unbelievers: but prophecy is for a sign not to unbelievers, but to believers. If then, the whole congregation be come together in one place, and all speak in foreign languages, and there come in unlearned persons or unbelievers, will they not say that you are mad? But if all prophesy, and there come in an unbeliever, or an unlearned person, he is reprov'd by all, he is examined by all. And thus the hidden things of his heart are made manifest; and so, falling on his face, he will worship God, carrying away word that God actually is among you. What then is to be done, brethren? When you are come together, each of you has a psalm, has a discourse, has a foreign language, has a revelation, has an interpretation. Let all be done to edification. And if any one speak in a foreign language, let it be by two, or at most by three sentences, and separately; and let one interpret. But if there be no interpreter, let him be silent in the congregation; yet let him speak to himself, and to God. Now, let two or three prophets speak, and let the others discern. But if to another sitting by, any thing be revealed, let the first be silent. For you can all prophesy one by one, so as all may learn and all be comforted. For the spiritual gifts of the prophets are subject to the prophets. Besides, God is not the author of disturbance, but of peace; as in all the congregations of the saints is well known. Let your women be silent in the congregations: for it has not been permitted to them to speak; but they must be in subjection, as also the law commands. And if they wish to learn any thing, let them ask their own husbands at home, for it is an indecent thing for women to speak in the congregation. What! went the word of God forth from you women? or did it only come to you? If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord. And if any one be ignorant, let him be ignorant. Wherefore, brethren, earnestly desire to prophesy; and hinder not to speak in foreign languages. Let all things be done decently, and in order.

XV. Now I declare to you, brethren, the glad tidings which I announced to you, which also you received, and in which you stand. By which also you are saved, if you retain those joyful tidings which I delivered to you; unless, indeed, you have believed in vain. For I delivered to you among the first things, what also I received first, that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as an abortive apostle. For I am the least of the apostles, who am not worthy to be called an

apostle because I persecuted the congregation of God. But by the favor of God I am what I am: and his favor which was bestowed on me was not vain, for I have labored more abundantly than all of them, yet not I, but the favor of God which is with me. Well then, whether I or they proclaim; thus we proclaim and thus you believe. Now if it be proclaimed that Christ was raised from the dead, how can some among you say that there is no resurrection of the dead? For if there be no resurrection of the dead, neither has Christ been raised. And if Christ has not been raised, false certainly is our proclamation, and false also is your faith. Besides, we are found even false witnesses concerning God, because we have witnessed against God, that he raised Christ; whom he raised not, if, indeed, the dead are not raised. And if the dead are not raised, neither has Christ been raised. Further, if Christ has not been raised, your faith is useless; you are still in your sins. Certainly also they who are fallen asleep for Christ, are perished. If in this life only we have hope by Christ, we are of all men the most miserable. But now Christ is raised from the dead, *and is become* the first fruit of them who have fallen asleep. For since through a man came death, through a man also comes the resurrection of the dead. Therefore as by Adam all die, so also by Christ all shall be made alive. But every one in his proper band; the first fruit Christ; afterward they who are Christ's at his coming. Then the end shall be when he will deliver up the kingdom to God, even the Father, when he shall have destroyed all government, and all authority, and power. For he must reign till he has put all the enemies under his feet. The last enemy, Death, shall be destroyed. For he has subjected all things under his feet. Now when it says that all things are subjected, manifest it is, that he is excepted, who has subjected all things to him. Now, when all things are subjected to him, then even the Son himself shall be subjected to him, who subjected all things to him, that God may be over all things in all places. Otherwise, what shall they do who are immersed for the resurrection of the dead, if the dead rise not at all? and why are they immersed for the resurrection of the dead? Why are we also in danger every hour? By the boasting concerning you, which I have on account of Christ Jesus our Lord, I die daily. If, after the manner of men, I have fought with wild beasts at Ephesus, what is the advantage to me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake, as is fit, and do not sin; for some of you are ignorant of God: for shame to you I speak this. But some one will say, How can the dead be raised up? and with what kind of body do they come? Simpleton! what you sow is not quickened unless it die. And as to what you sow, you sow not the body which shall be, but naked grain, perhaps of wheat, or of some of the other kinds: but God gives it a body, as it has pleased him, and to each of the seeds its proper body. All flesh is not the same flesh: but there is one *flesh* indeed of men, and other flesh of beasts, and another of fishes, and another of fowls. And there are bodies celestial, and bodies terrestrial: but different indeed, is the glory of the celestial, and different that of the terrestrial. The glory of the

sun is one, and the glory of the moon another, and the glory of the stars another: moreover, star excels star in glory. Wherefore, even the resurrection of the dead is possible: it is sown in corruption—it is raised in incorruption: it is sown in dishonor—it is raised in glory: it is sown in weakness—it is raised in power: it is sown an animal body—it is raised a spiritual body. There is an animal body, and there is a spiritual body. For thus it is written, "*The first man, Adam, was made a living soul—the last Adam, a vivifying spirit.*" However, that was not first which is spiritual, but that which is animal; and then that which is spiritual. The first man, from the earth was earthy; the second man, the Lord from heaven, is heavenly. As the earthy, such also the earthy [shall be:] and as the heavenly, such also the heavenly shall be. For, as we have borne the image of the earthly man, we shall also bear the image of the heavenly man. And this I affirm, brethren, because flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption. Behold, I tell you a secret; we shall not indeed all die, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead shall be raised incorruptible; and we shall be changed. For this corruptible body must put on incorruption, and this mortal body must put on immortality. Now when this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, then that saying of scripture shall be accomplished, "*Death is swallowed up for ever.*" Where, O Death! is thy sting? Where, O Hades! is thy victory? For the sting of death is sin; and the strength of sin is the law. Now thanks be to God who gives us the victory, through our Lord Jesus Christ. Wherefore, my beloved brethren, be you stable, unmoved, abounding in the work of the Lord at all times, knowing that your labor in the Lord is not vain.

XVI. Now concerning the collection which is for the saints; as I ordered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be then no collections. And when I come, whomsoever you shall approve by letters, them I will send to carry your gift to Jerusalem. Or, if it be proper that even I should go, they shall go with me. Now, I will come to you, when I have passed through Macedonia, (for I do pass through Macedonia;) and, perhaps, I shall abide, and even winter with you, that you may send me forward, whithersoever I may go. For I will not now see you in passing, but I hope to remain with you some time, if the Lord permit. However, I shall remain at Ephesus until Pentecost. For a great and effectual door is opened to me, yet there are many opposers. Now, if Timothy be come, take care that he be among you without fear; for he works even as I do, the work of the Lord. Wherefore, let no one despise him; but send him forward in peace, that he may come to me; for I expect him with the brethren. And with relation to our brother Apollos, I entreated him much to go to you with the brethren: but his inclination was not at all to go now, but he will go when he shall find a convenient season. Watch; stand fast in the faith: quit yourselves

like men; be strong. Let all your matters be done with love. You know the family of Stephanas, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry to the saints. I entreat you, therefore, brethren, that you submit yourselves to such, and to every joint worker and laborer. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for they have supplied your deficiency; and have refreshed my spirit and yours; wherefore, acknowledge such persons. The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the congregation which is in their house. All the brethren salute you. Salute one another with a holy kiss. The Salutation of Paul with my own hand. If any one love not the Lord Jesus Christ, he shall be accursed when the Lord comes.* The favor of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

* *Appendix, No. LXXIV.*

THE
SECOND EPISTLE
OF
PAUL THE APOSTLE,
TO
THE CORINTHIANS.

—
WRITTEN FROM MACEDONIA, A. D. 57.
—

I. PAUL, an apostle of Jesus Christ by the will of God, and Timothy my brother, to the congregation of God which is in Corinth, together with all the saints who are in all Achaia: Favor be to you, and peace from God our Father, and from the Lord Jesus Christ.

3. Praised be the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation! Who comforts us in all our affliction, that we may be able to comfort them who are in any affliction, by the consolation wherewith we ourselves are comforted of God. For as the sufferings for Christ abound in us, so also our consolation abounds through Christ. Whether therefore we be afflicted, it is for your consolation and salvation, which is wrought in you by enduring the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope concerning you is firm, knowing that as you are partakers of the sufferings, so also shall you be of the consolation. Wherefore, we would not have you ignorant, brethren, concerning our affliction which happened to us in Asia, that we were exceedingly pressed above our strength, insomuch that we despaired even of life. However, we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raises the dead; who delivered us from so great a death, and does deliver; in whom we trust, that he will yet deliver us; you also working together secretly for us by prayer, so as the gift which comes to us through many persons may by many persons be thankfully acknowledged for us. For our boasting is this, the testimony of our conscience, that with the greatest simplicity and sincerity, not with carnal policy, but with the favor of God, we have behaved in the world, and more especially among you. For we write no other things to you than what you read, and also acknowledge, and I hope that even to the end you will acknowledge; seeing indeed, you have acknowledged us in part, that we are your boasting, even as you also will be ours, in the day of the Lord Jesus. And in this persuasion I purposed to come to you first, that you might have a second gift; and from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea. Wherefore, having purposed this, did I, forsooth, use levity? or the things which I purpose, do I purpose according to the

flesh, so as with me yes should be yes, and no, no, [as it suits my designs?] But as God is faithful, certainly our word which was to you, was not yes and no. For the Son of God, Jesus Christ, who was proclaimed to you by us, even by me and Sylvanus, and Timothy, was not yes and no, but through him was yes. And whatever promises of God [were proclaimed] by us, were through him yes, and through him amen, to the glory of God. Now he who establishes us with you for Christ, and who has anointed us, is God. Who has also sealed us, and given us the earnest of the Spirit in our hearts. Now I call on God as a witness against my soul, that sparing you I have not as yet come to Corinth. Not because we lord it over you through the faith, but we are joint promoters of your joy: for by the faith you stand.

II. Besides, I determined this with myself, not to come again to you with sorrow. For if I should make you sorry, indeed who is it that could make me glad, unless the same who is made sorry by me. Wherefore, I wrote to you this very thing, that coming I might not have sorrow from them by whom I ought to rejoice, being firmly persuaded concerning you all, that my joy is the joy of you all. For out of much affliction and distress of heart, I wrote to you with many tears; not that you might be made sorry, but that you might know the love which I have most abundantly towards you. Now, if a certain person has grieved me, he has not grieved me, except by a part of you, that I may not lay a load on you all. Sufficient for such a one is this punishment, which was inflicted by the majority. So that, on the other hand, you ought more willingly to forgive and comfort him, lest such a one should lie swallowed up by excessive grief. Wherefore, I beseech you publicly to confirm to him your love. Besides, I wrote for this end also, that I might know the proof of you, whether you be obedient in all things. Now, to whom you forgive any thing, I also forgive; and even I, if I have now forgiven any thing, to whom I forgave it, for your sakes I forgave it, in the person of Christ: that we may not be over-reached by Satan; for we are not ignorant of his devices. Moreover, when I came to Troas in order to declare the gospel of Christ, and a door was opened to me by the Lord; I had no rest in my spirit, because I found not Titus my brother: therefore, bidding them farewell, I went away into Macedonia. Now, thanks be to God, who at all times causes us to triumph with Christ, and who, by us, diffuses the odor of the knowledge of him in every place: for we are through God a fragrant odor of Christ, among the saved and among the destroyed. To these indeed we are the odor of death ending in death; but to the others, the odor of life ending in life: and for these things who is fit? However, we are not like many who adulterate the word of God: but really from sincerity, yes, really from God, in the sight of God, we speak in Christ.

III. Must we begin again to recommend ourselves? or need we, as some, letters of recommendation to you, or letters of recommendation from you? You are our letter written on our hearts, known and read of all men. For you are plainly declared Christ's

letter ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart. Now a boasting of this kind we have through Christ with God. Not because we are fit of ourselves to reason any thing as from ourselves, but our fitness is from God; who indeed has fitted us to be ministers of a new institution;* not of the letter, but of the spirit: now the letter kills, but the spirit makes alive. Besides, if the ministry of death, imprinted on stones with letters, was done with glory, so that the children of Israel could not look stedfastly on the face of Moses, because of the glory of his face which was to be abolished; how shall not the ministry of the Spirit rather be with glory? And, if the ministry of condemnation was honor, much more does the ministry of righteousness abound in honor. And therefore, that which was glorified, was not glorified in this respect, by reason of the excelling glory. Besides, if that which is abolished, is abolished by glory, much more that which remains, remains in glory. Wherefore, having such a persuasion, we use much plainness of speech; and not as Moses, who put a veil upon his face, that the children of Israel might not stedfastly look to the end of the thing to be abolished. Now their minds were blinded: for until this day, the same veil remains in the reading of the Old Institution,† it not being revealed that it is abolished by Christ. Moreover, until this day, when Moses is read, the veil lies upon their heart. But when it shall turn to the Lord, the veil shall be taken from around it. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is freedom. For we all, with an unveiled face, reflecting as mirrors the glory of the Lord, are transformed into the same image from glory to glory, as from the Lord of the spirit.

IV. Wherefore, having this ministry, as we have received mercy, we do not flag. Also we have commanded away the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth, recommending ourselves to every man's conscience in the sight of God. If, therefore, even our gospel be veiled, it is veiled by those perishing things, with which the god of this world has blinded the minds of the unbelievers, in order that the light of the gospel of the glory of Christ, who is an image of God, might not shine to them.‡ Now we proclaim not ourselves, but Christ Jesus as Lord; and ourselves, your servants on account of Jesus. For God who commanded light to shine out of darkness, has shined into our hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ.

7. But we have this treasure in earthen vessels, that the excellency of the power might be God's, and not belonging to us. We are pressed on every side, but not straitened; perplexed, but not in despair; pursued, but not utterly forsaken; thrown down, but not killed. At all times carrying about in the body, the putting to death of the Lord Jesus, that the life also of Jesus may be

* *Covenant. App. No. LXXV.* † *Covenant.* ‡ *App. No. LXXVI.*

manifested in our body. For always we who live are exposed to death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal flesh. So that death indeed works strongly in us, but life in you. Yet having the same spirit of faith, according to what is written, "*I believed, therefore I have spoken;*" we also believe, and therefore speak; knowing that he who raised up the Lord Jesus, will raise us up also by Jesus, and will present us with you. For all our sufferings are for your sakes, that the favor which has abounded to many, may, through the thanksgiving of many, overflow to the glory of God. Therefore we do not flag; but even although our outward man is wasted, yet the inward man is renewed day by day. Besides, the momentary light thing of our affliction, works out for us a most exceeding eternal weight of glory. We, not aiming at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that when our earthly house, which is a tent, is destroyed, we have a building from God, a house not made with hands, eternal, in the heavens. But yet in this tent we groan, earnestly desiring to go permanently into our habitation which is heavenly. And surely, having that on, we shall not be found destitute. But yet, we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, that what is mortal may be swallowed up of life. Now he who has effectually wrought us to this very desire is God, who also has given us the earnest of the Spirit. We are bold, therefore, at all times, because we know, that being at home in the body, we are from home from the Lord. For we walk by faith, and not by sight? We are bold also, because we are well pleased rather to go from home out of the body, and to be at home with the Lord. And for that reason, we strive earnestly, whether being at home, or being from home, to be acceptable to him. For we must all appear before the tribunal of Christ, that every one may receive things in the body, according to what he has done, whether it be good or bad. Knowing therefore, the terror of the Lord, we persuade men, and are made manifest to God; and I trust are made manifest even to your consciences. However, 'we do not again recommend ourselves to you,' but only give you occasion of boasting concerning us, that you may have an answer to them who boast on account of appearance, and not of heart. For whether we be beside ourselves, it is for God; or whether we be sober, it is for you. For the love of Christ constrains us who judge this, that if one died for all, certainly all were dead; and that he died for all, that they who live should no longer live to themselves, but to him who died and rose again for them.

16. Wherefore, we from this time forth, respect no man on account of the flesh: and even if we have esteemed Christ on account of the flesh, yet now we esteem him no more on that account. For, if any one be in Christ, he is a new creature; old things have passed away; behold all things have become new! But all of God, who has reconciled us to himself through Jesus

Christ, and has given to us the ministry of the reconciliation;—namely, that God is by Christ reconciling a world to himself, not counting to them their trespasses; and has put in us the word of the reconciliation. In Christ's stead therefore, we execute the office of ambassadors. And seeing God beseeches by us, we pray in Christ's stead; 'be you reconciled to God. For him who knew no sin, he has made a sin offering for us, that we might become the righteousness of God through him;' and co-operating with him, we also beseech you not to receive the favor of God in vain. For he says, *"In an accepted season I have heard you; and in a day of salvation I have helped you."* Behold now is a highly accepted season; behold, now is a day of salvation. [And this we do] giving no occasion of stumbling to any one, that the ministry may not be found fault with. But by every thing approving ourselves as ministers of God, by much patience, by oppressions, by necessities, by distresses; by stripes, by imprisonments, by tumults, by labors, by watchings, by fastings; by purity, by knowledge, by long suffering, by goodness, by a holy spirit, by love unfeigned; by the word of truth, by the power of God, through the right and left hand armor of righteousness; through honor and dishonor, through bad fame and good fame; as deceivers, yet true; as unknown, yet well known; as dying, yet behold we live; as chastised, yet not killed; as sorrowing, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things.

11. Our mouth is opened to you, O Corinthians! Our heart is enlarged. You are not straitened in us, but you are straitened in your own bowels. Now the same recompense I request, (I speak as to my children,) be also enlarged. Become not discordantly yoked with infidels: for what participation has righteousness and wickedness? and what intercourse has light with darkness? and what agreement has Christ with Belial? or what portion a believer with an infidel? and what placing together is there of the temple of God with the temple of idols? for you are the temple of the living God; as God has said, *"Assuredly I will dwell among them, and walk among them; and I will be their God, and they shall be to me a people."* Wherefore, come out from among them, and be separated, says the Lord, and touch no unclean person; and I will receive you; and I will be to you a father, and you shall be to me sons and daughters, says the Lord Almighty.

VII. Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution of the flesh and spirit; perfecting holiness in the fear of God. Receive us cordially. We have injured no one; we have corrupted no one; we have deceived no one. I speak not this to condemn you; for I have said before, that you are in our hearts, to die together, and to live together.

Great is my freedom of speech to you, great is my boasting concerning you: I am filled with consolation, I exceedingly abound in joy in all our affliction. For when we were come into Macedonia, our flesh had no rest, but we were distressed on every side: without were fightings—within were fears. Nevertheless, God who comforts them who are cast down, comforted us by the

coming of Titus: and not by his coming only, but also by the consolation wherewith he was comforted by you, having related to us your earnest desire, your lamentation, your zeal for me; so that I rejoiced the more. Therefore, although I made you sorry by that letter, I do not repent, although I did repent; for I perceive that that letter, although but for an hour, made you sorry properly. I now rejoice, not because you were made sorry; but because you were made sorry to a reformation: for you were made sorry according to God, that you might not be punished by us in any manner. For the sorrow according to God works out a reformation to salvation, not to be repented of; but the sorrow of the world works out death. Behold now this very thing, that you were made sorry according to God; what carefulness it wrought in you; yes, apologizing; yes, displeasure; yes, fear; yes, earnest desire; yes, zeal; yes, punishment. By every thing you have shown yourselves to be now pure in this matter. Indeed, although I wrote to you severely, it was not for his sake who did the wrong, nor for his sake who suffered the wrong, but rather for the sake of showing to you our care, which is concerning you in the sight of God. For this reason, we were comforted in your comfort; and exceedingly the more we joyed for the joy of Titus, because his spirit was set at ease by you all. Therefore if I have boasted any thing to him concerning you, I am not ashamed: for as we spoke all things concerning you in truth; so also our boasting which was before Titus, is found a truth. And his tender affection is more abundant toward you, whilst he remembers the obedience of you all, and how you received him with fear and trembling. I rejoice *then*, that I have confidence in you in every thing.

VIII. Now, brethren, we make known to you the favor of God which is given to the congregations of Macedonia; that, in a great trial of affliction, the overflowing of their joy, notwithstanding their deep poverty, has overflowed in the riches of their liberality. For according to their power, (I bear witness,) nay, beyond their power, they were willing of themselves; with much entreaty requesting us *that we would receive* the gift and the fellowship of the ministry, which is to the saints. And not as we feared; but first gave themselves to the Lord, and then to us by the will of God. This moved us to entreat Titus, that as he had formerly begun, so he would also finish the same gift among you likewise. Now as you abound in every favor, in faith, and speech, and knowledge, and all diligence, and in your love to us; I wish that you may abound in this favor also. I speak not this as an injunction, but on account of the diligence of others, and as proving the sincerity of your love. For you know the favor of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that you through his poverty might be rich. And herein I give my opinion, that this is profitable for you, who have formerly begun, not only to do, but also to be willing since the last year.

II. At present, therefore, finish the doing of it; that as there was a readiness to will, so also let there be to finish, from what you have. For if a willingness of mind be present, according to

what any one has, he is well accepted; and not according to what he has not. However, I mean not that ease should be to others, and distress to you: but on account of equality, that at the present time your abundance may be a supply for their want, that at another time their abundance also may be a supply for your want, so as there may be equality. As it is written, "*He who gathered much, had nothing over; and he who gathered little, had no lack.*" Now thanks be to God who has put the same earnest care concerning you into the heart of Titus. For my exhortation, indeed, he accepted; but, being more diligent, of his own accord he is come out to you. And with him we have sent the brother, whose praise by the gospel is throughout all the congregations. And not that only, but who was also chosen of the congregations, our fellow-traveller with this gift, which is ministered by us, to the glory of the Lord himself, and declaration of your ready mind. Taking care of this, that no one should blame us in this abundance which is ministered by us; premeditating things comely, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes found diligent in many things, but now much more diligent upon the great confidence which he has in you. If any inquire concerning Titus, he is my partner and fellow-laborer towards you; or if our brethren be inquired of, they are the messengers of the congregations, and a glory of Christ. Wherefore the proof of your love, and of our boasting concerning you, show before them and before the face of the congregations.

IX. But indeed, concerning the ministry which is to the saints, it is superfluous for me to write to you. For I know your willingness, of which I boasted on your behalf to the Macedonians, that Achaia was prepared since the last year; and your zeal has stirred up very many. Yet I have sent the brethren, that our boasting which was concerning you, may not be rendered false in this particular: but that, as I said, you may be prepared. Lest perhaps, if the Macedonians come with me, and find you unprepared, we (that we say not you) should be put to shame by this confident boasting. Therefore I thought it necessary to entreat the brethren, that they would go before to you, and complete beforehand your formerly announced gift, that the same might be thus ready as a gift and not as a thing extorted. Now this I say, he who sows sparingly, sparingly also shall reap; and he who sows bountifully, bountifully also shall reap. Every one according as he purposes in his heart, ought to give, not with grief, nor by constraint; for God loves a cheerful giver. And God is able to make every blessing abound to you; that in every thing always having all sufficiency you may abound in every good work. As it is written, "*He has dispersed, he has given to the poor: his righteousness remains for ever.*"

Now, may he who supplies seed to the sower, and bread for food, supply and multiply your seed sown, and increase the produce of your righteousness. That you may be enriched in every thing to all liberality, which works on through us thanksgiving to God. For the ministry of this public service, not only fills up

completely the wants of the saints, but also abounds in many thanksgivings to God. They, through the proof of this ministry, glorifying God for your professed subjection to the gospel of Christ, and for the liberality of your communication to them, and to all. And in their prayer for you, ardently loving you on account of the exceeding favor of God bestowed on you. Now thanks be to God for his unspeakable gift.

X. Now I the same Paul, who, when present, forsooth, am humble among you; but when absent, am bold toward you, beseech you by the mildness and clemency of Christ. And I request, that when present I may not be bold, with that confidence wherewith I conclude to be bold against some, who conclude us to be really persons who walk according to the flesh. For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strong holds. We overturn reasonings, and every high thing raised up against the knowledge of God, and lead captive every thought to the obedience of Christ: and are prepared to punish all disobedience, when your obedience is completed. Do you look on things according to appearance? If any one is confident in himself that he is Christ's, let him, on the other hand, reason this from himself, that as he is Christ's, so also we are *Christ's*. And therefore, if I should boast somewhat more abundantly of our power, which the Lord has given us for your edification, and not for your destruction, I should not be ashamed: that I may not seem as if I would terrify you by letters. For his letters, says he, are indeed weighty and strong; but his bodily presence weak, and his speech contemptible. Let such a one conclude this, that such as we are in speech by letters, when absent, the same also when present we will be indeed. But we dare not rank and compare ourselves with some who commend themselves: however, they among themselves measuring themselves and comparing themselves with themselves, do not understand themselves. Further, we will not boast of things not measured; but to have come even to you, according to the measure of the line which the God of measure has allotted to us. For we do not stretch ourselves beyond our line, as not reaching to you; but we are come as far as to you also in the gospel of Christ. We do not boast of things not measured, that is, of other men's labors, but we have hope, when your faith is increased, to be by you enlarged with respect to our line into abundance; to declare the gospel in the regions beyond you; and not in another man's line, to boast of things already prepared. He then who boasts, let him boast in the Lord. For not he who commends himself is approved, but whom the Lord commends.

XI. I wish you could bear some little of my foolishness: yes, even bear you with me. For I am jealous of you with a great jealousy, because I have betrothed you to one husband, to present you a chaste virgin to Christ. But I am afraid lest somehow, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity which is due to Christ. If now,

indeed, he who is come, proclaims another Jesus, whom we have not proclaimed, or if you receive a different spirit which you have not received from me, or a different gospel which you have not embraced, you might well bear with *him*.

5. Yet I conclude I am in nothing behind the very greatest of the apostles. And even if I be an unlearned person in speech; yet not in knowledge: but on every occasion we have been made manifest by all things among you. Have I committed an offence, in humbling myself that you might be exalted, because I have declared the gospel of God to you as a free gift? Other congregations I spoiled, taking wages from them to do you service. For being present with you, and in want, I distressed no one; but my want the brethren coming from Macedonia fully supplied; and in every thing I have kept, and will keep myself from being burdensome to you. As the truth of Christ is in me, surely this same boasting shall not be stopped concerning me in the regions of Achaia. For what reason? Because I do not love you? God knows. But what I do, that I will do, that I may cut off opportunity from them who desire opportunity, that wherein they boast, they may be found even as we. For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ. And no wonder; for Satan himself transforms himself into a messenger of light. Therefore it is no great wonder if his ministers also transform themselves as ministers of righteousness: of those the end shall be according to their works. Moreover, I say, let no one think me a fool; but if otherwise, at least as a fool bear with me, that I also may boast a little. What I speak in this confident boasting, I do not speak according to the Lord, but as in foolishness. Seeing many boast according to the flesh, I also will boast. For you bear with fools gladly, being yourselves wise. For you bear it if one enslave you, if one eat you up, if one take your goods, if one raise himself against you, if one beat you on the face; I speak concerning the reproach, namely, that we are weak. But in whatever any one is bold, (in foolishness I speak,) I also am bold. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool) I am above them: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often; of the Jews five times I received forty stripes save one; thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked; I have spent a night and a day in the deep. In journies often, in dangers from rivers, in dangers from robbers, in dangers from my countrymen, in dangers from the heathens, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brethren. In labor and toil; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness. Besides these troubles from without, that which is my daily pressure, the anxious care of all the congregations. Who is weak, and I am not weak? Who is made to stumble, and I do not burn? If I must boast, I will boast of the things which relate to my weakness. The God and Father of our Lord

Jesus Christ, who is blessed for ever, knows that I do not lie. In Damascus, the governor belonging to Aretas, the king, kept the city of the Damascenes with a garrison, wishing to apprehend me; but through a window in a basket I was let down by the wall, and escaped from his hands.

XII. It is not proper then for me to boast: yet I will come to visions and revelations of the Lord. Fourteen years ago, I knew a man in Christ, whether in the body, I know not; or out of the body, I know not; God knows: such a one I knew caught away as far as the third heaven.

3. Besides, I knew such a man, whether in the body, or out of the body, I know not, God knows; that he was caught away into paradise, and heard unspeakable words, which it is not possible for a man to utter. Concerning such a one I will boast; but concerning myself I will not boast, except of my weaknesses. Yet, if I should incline to boast, I shall not be a fool; for I will speak the truth: but I forbear, lest any one should think concerning me above what he sees me to be, or what he hears from me. For that I might not be exalted above measure, by the transcendancy of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me, that I might not be exalted above measure. Concerning this, thrice I besought the Lord that it might depart from me. But he said to me, Sufficient for you is my favor; besides my power is perfected in weakness:—most gladly, therefore, I will boast rather of my weaknesses, that the power of Christ may dwell upon me. Wherefore I am well pleased with weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong. Have I become a fool *by boasting*? You have constrained me to it: for I ought to have been commended by you, because I am in nothing behind the very greatest apostles, though I be nothing. Truly the signs of an apostle were fully wrought among you with all patience, by signs and wonders, and powers. For what is the thing wherein you were inferior to other congregations, unless that I myself have not been burdensome to you? Forgive me this injury. Behold a third time I am ready to come to you, and I will not be burdensome to you; because I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. Yes, I most gladly will spend and be spent for the sake of your souls, even although the more abundantly I love you, the less I be loved. Be it so then, I did not burden you: nevertheless, [they say,] being crafty, I caught you with guile. With respect to any one of them I sent to you, did I by him make gain of you? I besought Titus to go to you; and with him I sent a brother: did Titus make any gain of you? Did we not walk in the same spirit? Did we not walk in the same steps? By sending Titus again, do you think that we apologize to you? In the presence of God we speak by Christ, that all these things, beloved, are done for your edification. Yet I am afraid lest, perhaps, when I come, I shall not find you such as I wish; and that I shall be found by you such as you do not wish.

I mean lest, perhaps, strifes, emulations, wraths, brawlings, back-bitings, whisperings, swellings, tumults, be among you. And lest, when I come again, my God may humble me among you; and I shall bewail many who have formerly sinned, and have not reformed from the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII. I am coming this third time to you: by the mouth of two witnesses, or three, every matter shall be established. I foretold, and I now foretel (as present in spirit) the second time, (and being absent in body,) *I now write* to them who have before sinned, and to all the rest, certainly, when I come again, I will not spare you. Since you demand a proof of Christ's speaking by me, who towards you is not weak, but is strong among you. For though indeed he was crucified through weakness, yet he lives by the power of God: and though we also are weak with him, we shall nevertheless live with him, by the power of God among you. Try yourselves whether you be in the faith; prove yourselves; know you not yourselves that Jesus Christ is among you, unless, perhaps, you be without proof? But I trust that you shall know that we are not without proof. Nevertheless I pray to God that you do nothing evil; not [wishing] that we may appear having proof, but that you may do what is good, though we should be indeed without proof. For we can do nothing against the truth, but for the truth. Therefore we rejoice when we are weak, and you are strong: and this also we pray for, even your restoration. For this reason, being absent, I write these things, that when present I may not act sharply, according to the power which the Lord has given me for edification, and not for destruction. Finally, brethren, farewell: be you restored;* comfort yourselves; mind the same thing; live in peace; and the God of love and peace will be with you. Salute one another with a holy kiss. All the saints salute you. The favor of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amén.*

*To perfect order.

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
THE GALATIANS.

—
WRITTEN FROM CORINTH, OR EPHESUS, A. D. 53.
—

1. PAUL, an apostle, not from men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead; and all the brethren who are with me, to the congregations of Galatia: Favor to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil age, according to the will of our God and Father. To him be glory for ever and ever. Amen.

6. I wonder that you are so soon removed from him who called you into the favor of Christ, to another gospel; which is not another; but some there are who trouble you, and wish to pervert the glad tidings of the Christ.* But even if we, or a messenger from heaven, should declare a gospel to you, contrary to the gospel we have declared to you, let him be accursed. As we said before, so now a second time I say, if any one declare a gospel to you contrary to what you have received, let him be accursed. And now, do I make men my friends, or God? or do I seek to please men? If, indeed, I still pleased men, I should not be the servant of Christ. Now I certify you, brethren, concerning the gospel which was declared by me, that it is not according to men. For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ. You have certainly heard of my behavior formerly in Judaism; that I exceedingly persecuted the congregation of God, and laid it waste; and made progress in Judaism, above many of the same age with myself in my own nation, being more exceedingly zealous of the traditions of my fathers. But when God who separated me from my mother's womb, and called me by his favor, was pleased to reveal his Son to me, that I might declare the good news concerning him to the Gentiles; immediately I did not consult flesh and blood: neither did I go up to Jerusalem, to them who were apostles before me; but I went away into Arabia, and again returned to Damascus. Then, after three years, I went up to Jerusalem to become acquainted with Peter, and abode with him fifteen days. But I saw no other of the apostles, except

* *Appendix, No. LXXVII.*

James the Lord's brother. Now the things I write to you, behold, before God, assuredly I do not falsely affirm. After that I went into the regions of Syria and Cilicia: and I was personally unknown to the congregations of Judea which are in Christ. But only they heard, that he who formerly persecuted us, is now proclaiming the glad tidings of that belief which formerly he destroyed. And they glorified God on my account.

II. Then, within fourteen years, I went up again to Jerusalem, with Barnabas, taking with me Titus also. And I went up by revelation, and communicated to them the gospel which I proclaimed to the Gentiles; but privately to them who were of reputation, lest, perhaps, I should run, or had run in vain. However, neither Titus, who was with me, though a Greek, was compelled to be circumcised, on account even of the secretly introduced false brethren, (who came in privily to spy out our liberty which we have by Christ Jesus, that they might bring us into bondage;) nor did we give place by subjection, not even for an hour, that the truth of the gospel might remain with you.* Besides, from them who were of reputation [I received nothing:] (whatever they were formerly, is no matter to me: God accepts not the persons of men. For to me, they who were of reputation communicated nothing.) But, on the contrary, perceiving that I was entrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision, (for he who had communicated power to Peter for the mission to the circumcision, communicated power also to me for the nations;) and knowing the favor which was bestowed on me, James, and Cephas, and John, who were thought to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles, but they to the circumcision. Only desiring that we would remember the poor; which very thing I also made haste to do. Moreover, when Peter came to Antioch, I opposed him personally, because he was to be blamed. For before certain persons came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, being afraid of them of the circumcision. And the other Jews also dissembled with them, insomuch that even Barnabas was carried away with them by their dissimulation. But when I saw that they did not walk rightly according to the truth of the gospel, I said to Peter before them all. If you, being a Jew, live after the manner of the Gentiles, and not after the manner of the Jews, why do you compel the Gentiles to Judaize? We who are Jews by nature, and not sinners of the Gentiles, knowing that man is not justified by works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified by the faith of Christ, and not by works of law. For by works of law no flesh shall be justified. But if seeking to be justified by Christ, even we ourselves are found sinners, will Christ be the minister of sin? By no means. For if I build again those things which I destroyed, I constitute myself

* *Appendix, No. LXXVIII.*

a transgressor. Besides, I through law have died by law, so that I must live by God. I am crucified together with Christ. Nevertheless I live; yet no longer I, but Christ lives in me; for the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me and gave himself for me. I do not set aside the favor of God. For if righteousness is through law, then certainly Christ has died in vain.

III. O inconsiderate Galatians! who has deceived you, *not to obey the truth*, before whose eyes Jesus Christ crucified was evidently represented among you? This only would I learn from you—on account of the works of the law did you receive the Spirit? or on account of the obedience of faith? Are you so inconsiderate, that having begun in the Spirit, you now make yourselves perfect by the flesh? Have you suffered so many things in vain? Surely indeed it is in vain.

4. He, then, who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of the obedience of faith? Seeing Abraham believed God and it was counted to him for righteousness, know certainly, that they who are of faith, the same are the sons of Abraham. For the scripture anticipating that God would justify the nations by faith, announced the gospel before to Abraham, saying, *"Surely in you all the nations shall be blessed."* Wherefore, they who are of faith, are blessed with believing Abraham. But as many as are of the works of the law, are under the curse: for it is written, *"Accursed is every one who continues not in all the things which are written in the book of the law to do them."* Besides, that by law no one is justified before God, is manifest: *"For the just by faith shall live"* Also, the law is not of faith. But he who does these things, shall live by them. Christ has bought us off from the curse of the law, having become a curse for us: (for it is written, *"Accursed is every one who is hanged on a tree:"*) that the blessing of Abraham might come on the nations through Christ Jesus; and that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men: no one sets aside, or alters a ratified covenant, though but of a man. Now, to Abraham were the promises spoken, and to his seed. He does not say, *'And in seeds,'* as concerning many, but as concerning one person, *"And in your seed,"* who is Christ. Wherefore this I affirm, that the covenant which was afore ratified by God concerning Christ, the law, which was made four hundred and thirty years after, cannot annul, so as to abolish the promise.

Besides, if the inheritance be by law, it is no longer by promise? But God bestowed it freely on Abraham by promise.

Why then was the law added?—

It was added on account of transgressions, till the seed should come to whom it was promised; being ordained by messengers, in the hand of a mediator; and this mediator was not of one party; but God is one party.—

Is the law then contrary to the promises of God?—

By no means. For if there had been a law given, which was able to make alive, certainly righteousness would have been by law. But the scripture has shut up together all under sin, that the promise by faith of Jesus Christ, might be given to them who believe. Wherefore, before faith came, we were kept in durance under law, shut up together to the faith, which should afterwards be revealed. So that the law has been our instructor to Christ, that we might be justified by faith. But faith being come, we are no longer under this instructor. For you are all the sons of God through the faith [published] by Christ Jesus. Besides, as many of you as have been immersed into Christ, have put on Christ. In Christ Jesus, there is neither Jew nor Greek, there is neither bond man nor freeman, there is neither male nor female; for you are all one in Christ Jesus. And if you be Christ's, certainly you are Abraham's seed, and heirs according to the promise.

IV. Now I say, as long as the heir is a minor,* he differs nothing from a bondman, although he be lord of all. For he is under tutors and stewards, until the time before appointed of his father. So also we, whilst we were minors, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, born of a woman, born under the law, that he might buy off those under law, that we might receive the adoption of sons. And because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father. So that you are no more a bond man, but a son; and if a son, then an heir of God through Christ. However, then, indeed, not knowing God, you served as slaves those who are not gods by nature. But now, having acknowledged God, or rather, being acknowledged of God, why do you turn back again to the weak and poor elements, to which again, from the first, you incline to be in bondage? You carefully observe days, and moons, and seasons, and years. I am afraid of you, lest, perhaps, I have labored in vain among you. Brethren, I pray you, be as I am: for I am as you are. You have injured me in nothing. You know, indeed, that in weakness of the flesh, I declared the gospel to you at first. Yet that trial of mine which was in my flesh, you did not despise, neither did you reject me; but received me as a messenger of God; nay, as Christ Jesus. What then was your happiness! for I bear you witness, that if possible, plucking out your eyes, you would have given them to me. So that I am become your enemy when I speak truth to you! They love you ardently, not honorably; for they wish to exclude us, that you may love them ardently. But it is honorable to be ardently in love with a good man at all times, and not merely when I am present with you. My little children, for whom I again travail in birth till Christ be formed in you; I could wish, indeed, to be present with you now, and to change my speech; for I am exceedingly in doubt concerning you. Tell me, you who wish to be under the law, why do you not understand the law? For it is written that Abraham had two sons; one

* *Appendix, No. LXXIX.*

by the bondmaid, and one by the free woman. But he, indeed, who was of the bondmaid, was begotten according to the flesh; but he who was of the free woman, through the promise. Which things are allegorized; for these women are *the* two institutions: * the one, indeed, from Mount Sinai, bringing forth children into bondage, which is Hagar, (for the name Hagar, denotes Mount Sinai in Arabia,) and she answers to the present Jerusalem, and is in bondage with her children. But the Jerusalem above is the free woman, who is the mother of us *all*.† For it is written, *"Rejoice, O barren woman, who didst not bring forth! Break out and cry, thou who travailest not in birth; for more are the children of the deserted, than of her who had the husband of the deserted."* We therefore, brethren, after the manner of Isaac, are children by promise. But even as then, he who was begotten according to the flesh, persecuted him who was begotten according to the Spirit, so also now. But what says the scripture? *"Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free woman."*

31. Well then, brethren, we are not the children of the bondmaid, but of the free woman. Stand fast, therefore, in the freedom wherewith Christ has freed us, and be not again held fast in the yoke of bondage. Behold, I Paul, say to you, that if you be circumcised, Christ will profit you nothing. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. You are loosed from Christ, who are justified by the law; you are fallen from the favor. But we through the Spirit, look for the hope of righteousness by faith. For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but faith strongly working by love. You did run well; who put a stop to you, that you should not obey the truth? This persuasion comes not from him who called you. A little leaven leavens the whole mass. I am persuaded concerning you by the Lord, that you will think nothing differently from me: but he who troubles you shall bear punishment, whosoever he be. But I, brethren, if I now proclaim circumcision, why am I now persecuted? certainly the offence of the cross is abolished. I wish they were even discarded who subvert you. Now, brethren, you have been called into liberty; only use not this liberty for an occasion to the flesh; but through love, assiduously serve one another. For the whole law is fulfilled by one precept, even by this; *"You shall love your neighbor as yourself."* But if you bite and devour one another, take care lest you be consumed by one another. I command then, walk by the Spirit, and so you will not fulfil the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that the things which you incline, these you cannot do. But if you are led by the Spirit, you are not under law. Now, the works of the flesh are

* Covenants.

† Instead of "all," which Griesbach has rejected as spurious, supply Gentiles, and the meaning is more plain and forcible.

manifest; which are these: *adultery*, fornication, uncleanness, lasciviousness, sorcery, enmities, strifes, emulations, wraths, brawlings, factions, sects, envyings, murders, drunkennesses, revellings, and such like; concerning which I foretel you now, as I also have foretold, that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance, against such things there is no law. Besides, they who are Christ's, have crucified the flesh, with the passions and lusts. Since we live in the Spirit, let us also walk by the Spirit. Let us not be vain glorious, provoking one another, envying one another.

VI. Also, brethren, if a man be surprised into any fault, you, the spiritual men, set such a one right again in the spirit of meekness; taking a view of yourself, lest even you be tempted. Bear one another's burdens, and so fulfil the law of Christ. For if any one think himself to be something, being nothing, he deceives himself. But let every one try his own work, and then he shall have boasting in himself alone, and not in another. For every one shall bear his own burden. Now let him who is instructed in the word, communicate of all good things to the instructor. Do not deceive yourselves; God is not mocked: for whatever a man sows, that also he shall reap. Therefore he who sows into his own flesh, shall from the flesh reap corruption: but he who sows into his spirit, shall from the Spirit reap life everlasting. Wherefore let us not flag in well doing, for in the proper season we shall reap, if we faint not. Well then, while we have opportunity, let us work good to all, but especially to them who are of the household of faith. You see how large a letter I have written to you with my own hand. As many as wish to appear fair by the flesh, these constrain you to be circumcised, only that they may not be persecuted for the cross of Christ. For not even do the circumcised themselves keep the law, but they wish you to be circumcised, that they may boast in your flesh. But let it never happen to me to boast, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision avails any thing, nor uncircumcision, but a new creature. Now as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God. Henceforth let no one give me trouble, for I bear the marks* of the Lord Jesus in my body. The favor of our Lord Jesus Christ be with your spirit, brethren. Amen.

* *The scars of wounds in his Master's cause.*

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
THE EPHESIANS.

—
WRITTEN FROM ROME, A. D. 61.
—

I. PAUL, by the will of God, an apostle of Jesus Christ, to the saints who are in Ephesus and to the believers in Christ Jesus: Favor be to you, and peace from God our Father, and from the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places, through Christ; according as he has elected us through him before the foundation of the world, that we might be holy, and unblameable in his sight through love. Having beforehand determinately pointed us out for an adoption into the number of children by Jesus Christ for himself according to the good pleasure of his will.* To the praise of the glory of his favor, whereby he has highly favored us on account of the beloved; in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his favor: the knowledge of which he has made to abound in us, with all wisdom and prudence. Who has made known to us the secret of his will, according to his own benevolence, which he purposed in himself; in the dispensation of the fulness of the times, to gather together all things under Christ, both things in the heavens, and things on the earth, even under him. By whom even we have inherited, (having been previously marked out in a determinate manner,) according to the purpose of him who effectually works all things according to the counsel of his own will; that we should be to the praise of his glory, who before hoped in the Christ. By whom you also have inherited, (having believed the word of truth, the gospel of your salvation,) by whom also, after you believed, you were sealed with the spirit of promise, the Holy Spirit; who is the earnest of our inheritance, until the redemption of the purchased people, to the praise of his glory. For this reason, I also having heard of the faith in the Lord Jesus which is among you, and of the love which is to all the saints, do not cease to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom and

* *Appendix, No. LXXX*

revelation, for the acknowledgment of him; also, that he would enlighten the eyes of your understanding, in order that you may know what is the hope of his calling, and what the riches of the glory of his inheritance, prepared for the saints; and what the exceeding greatness of his power, with relation to us who believe, according to the inworking of the strength of his force, which he inwrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all government, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come; and subjected all things under his feet, and appointed him head over all things for the congregation, which is his body, and the fulness of him who fills all with all. Even you [he has filled,] who were dead in trespasses and sins; (in which formerly you walked according to the course of this world, according to the prince of the power of the air, and of the spirit which now inwardly works in the children of disobedience; with whom also we all had our behavior formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath even as others. But God being rich in mercy, through his great love with which he loved us,) even us who were dead in trespasses, he has made alive together by Christ; (by favor you are saved;) and has raised us up together, and has set us down together in the heavenly places, by Christ Jesus; that he might show to the ages which are to come, the exceeding riches of his favor, by his goodness towards us, through Christ Jesus. For by favor you are saved through faith; and this affair is not of yourselves—it is the gift of God; not by works, so that no one can boast. Yet we are his workmanship, created through Christ Jesus to good works, for which God before prepared us, that we should walk in them. Wherefore, remember that you were formerly Gentiles by the flesh, (who are called uncircumcision, by that which is called circumcision made with hands on the flesh,) and that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the institutions* of promise, not having hope, and without God in the world: but now in Christ Jesus, you who formerly were far off, are brought nigh through the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of separation; and has abolished by his flesh the enmity, even the law of the commandments concerning ordinances, that the two he might create under himself, into one man, making peace: and might reconcile both in one body to God, through the cross, having slain the enmity by it. And coming, he brought good tidings of peace to the far off, and to us the nigh. Therefore, through him, we have introduction both of us by one Spirit to the Father. Well then, you are not now strangers and sojourners, but joint citizens with the saints, and belonging to the house of God: being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner stone; by which the whole building being aptly joined together, grows into a holy temple for the Lord: in which you also are builded together with the Gentiles, for a habitation of

* *Covenants,*

God by the Spirit. For the sake of this, I Paul am a prisoner belonging to Christ Jesus on account of you Gentiles. Seeing you have heard of the dispensation of the favor of God, which was given me on your account: that by revelation he made known to me the secret (as I wrote before in few words: by which when you read, you may perceive my knowledge of the secret of Christ,) which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets, by the Spirit:—that the Gentiles should be joint heirs, and a joint body, and joint partakers of his promise concerning Christ, through the gospel; of which I was made a minister, according to the gift of the favor of God which was given to me, and according to the inworking of his power. To me, I say, who am less than the least of all the saints, was this favor given, to publish to the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship is of the secret, which was hid from the ages by God, who created all things *by Jesus Christ*. That now to the governments and to the powers in the heavenly regions, the manifold wisdom of God may be made known through the congregation, according to the disposition of the ages which he made for Christ Jesus our Lord; by whom we have liberty of speech, and introduction with confidence through the faith of him. Wherefore, I request that you faint not at my afflictions for you, which are your glory. For the sake of this, I bow my knees to the Father of our Lord Jesus Christ; from whom the whole family in heaven, and upon earth is named; praying that, according to the riches of his glory, he would grant you to be mightily strengthened through his Spirit in the inward man: that Christ may dwell through faith in your hearts; and being rooted and founded in love, that you may be thoroughly able to comprehend, with all the saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which surpasses knowledge; also that you may be filled with all the fulness of God. Now, to him who is able to do exceeding abundantly beyond all that we ask or conceive, according to the power which strongly works in us, to him be glory by the congregation for Christ Jesus, throughout all the endless successions of ages. Amen.

IV. Now, I the prisoner for the Lord, beseech you to walk worthy of the calling by which you are called, with all humbleness of mind, and meekness, and with long suffering, supporting one another in love. Carefully endeavor to preserve the unity of the Spirit by the bond of peace. There is one body, and one spirit, as also you have been called to one hope of your calling: one Lord, one faith, one immersion, one God and Father of all, who is over all, and with all, and in you all. But to every one of us is given favor, according to the measure of the gift of Christ. For he says, "*He ascended on high, he took captivity captive, and gave gifts to men.*" (Now, this expression, "*He ascended,*" what is it, unless that also he had descended *first* into the lower parts of the earth? He who descended is the same who also ascended far above all the heavens, that he might fill all.) And he appointed some, indeed, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the sake of

fitting the saints for the work of the ministry, in order to the building of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ: that we may no longer be children, tossed and whirled about with every wind of doctrine, by the sleight of men, and by craftiness, formed into a subtle method of deceit: but that, speaking the truth in love, we may make all the members grow in him who is the head, even Christ. By whom the whole body being aptly joined together, and compacted through the service of every joint, he makes increase of the body in measure according to the inworking of each particular part, to the building of himself by love. Wherefore, this I command and testify by the Lord, that you no longer walk as the other Gentiles walk in the foolishness of their mind. Being darkened in the understanding, they are alienated from the life of God, through the ignorance which is in them, and through the blindness of their heart: who being without feeling, have given themselves up by lasciviousness to the working of all uncleanness with greediness. But you have not so learned Christ; since, you have heard him, and have been taught concerning him, as the truth is in Jesus. Also I command with respect to the former behavior, that you put off the old man, which is corrupted by the deceitful lusts; and that you be renewed in the spirit of your mind; and that you put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting off lying, speak the truth every one to his neighbor: for we are members one of another. Are you excited to anger? Do not therefore sin.* Let not the sun go down on your wrath. Neither give space to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands that which is good, that he may have to distribute to him who has need. Let no corrupt discourse come out of your mouth; but if any speech be good for the use of edification, speak it, that it may in minister pleasure to the hearers. And grieve not the Holy Spirit of God, with whom you are sealed until the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and detraction, be taken away from among you, with all malice. But be you to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake has forgiven you.

V. Be, therefore, imitators of God, as children beloved; and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God, for a sweet smelling savor. But whoredom and all uncleanness, and inordinate desire, let them not even be named among you, as it becomes saints. All obscenity, and foolish talking, and double meanings, are things not proper; but thanksgiving rather is proper. For this you know, that no fornicator, nor unclean person, nor lascivious man, who is an idolater, has inheritance in the kingdom of Christ, and of God. Let no one deceive you with false speeches; for on account of these things, the wrath of God comes upon the children of disobedience. Wherefore, be not joint partakers with them. For you were formerly darkness, but

*Appendix, No. LXXXI.

now you are light in the Lord; walk as children of light. (Now, the fruit of the *Spirit** consists in all goodness, and righteousness, and truth. Approve what is well pleasing to the Lord. And have no fellowship with the unfruitful works of darkness, but rather even reprove them. For the things which are secretly done by them, it is base even to mention. Now all things to be reprov'd are made manifest by the light; and ever thing which makes manifest is light. Wherefore it says, 'Awake you who sleep, and arise from the dead,' and Christ will shine upon you. See then that you walk accurately, not as unwise, but as wise men: gaining time, because the days are evil. For this, do not become mad men; but understand what the will of the Lord is. And be not drunk with wine by which comes dissoluteness; but be filled with the Spirit. Speak to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. Give thanks at all times for all things, in the name of our Lord Jesus Christ, to God, even the Father. Be subject to one another in the fear of God. Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the congregation; because he is the saviour of the body. Therefore, as the congregation is subject to Christ, so also let the wives be to their own husbands in every thing. Husbands, love your own wives, even as Christ also loved the congregation, and gave himself for her; that he might sanctify her, having cleansed her with a bath of water, and with the word. That he might present her to himself, glorious, a congregation not having spot, or wrinkle, or any such thing; but that she might be holy, and without blemish. So ought husbands to love their own wives, as their own bodies: he who loves his own wife, loves himself. For no man ever yet hated his own flesh, but nourishes it, as even the Lord the congregation: because you are members of his body, of his flesh, and of his bones. For this reason shall a man leave his father and mother, and shall adhere to his wife, and the two shall become one flesh. This secret† is great, but I speak concerning Christ, and concerning the congregation. Therefore, also, let every one of you in particular, so love his own wife as himself; and the wife see that she reverence her husband.

VI. Children, obey your parents in the Lord, for this is just. Honor your father and mother, (which is the first commandment with a promise,)—that it may be well with you, and that you may be long lived in the land. Now, fathers, do not provoke your children to wrath; but bring them up in the correction and instruction of the Lord.

5. Servants, obey your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ. Not with eye-service, as men-pleasers, but as servants of Christ, do the will of God from the soul; with good will, acting as servants to the Lord and not to men only. Knowing that whatever good work any one does, for that he shall receive of the Lord, whether he be a slave or a freeman. And masters, do the same things to them, moderating

* *Light*.—Griesbach. † *Appendix, No. LXVI.*

threatening, knowing that the master even of you yourselves, is in heaven; and respect of persons is not with him. Finally, my brethren, be strong through the Lord, and through the power of his might. Put on the complete armor of God, that you may be able to stand against the crafty ways of the devil. For we wrestle not with flesh and blood only; but with governments, with powers, with the rulers of the darkness of *this world*, and with the wicked spirits in the heavenly regions.* For this reason, take up the complete armor of God, that you may be able to resist in the evil day, and [they] having fully wrought every thing, to stand. Stand, then, having your loins girded about with truth, and having on the breastplate of righteousness: and having your feet shod with the preparation of the gospel of peace. Over all, take up the shield of faith, with which you will be able to extinguish all the fiery darts of the wicked one. And receive the helmet of salvation, and the sword of the Spirit, which is the word of God. With all supplication and deprecation, pray at all seasons in spirit, and for this very purpose watch with all perseverance and prayer for all the saints. Especially for me, that eloquence may be given me in the opening of my mouth with boldness, to make known the secret of the gospel; for which I execute the office of an ambassador in a chain, that I may speak boldly concerning it, as it becomes me to speak. Now that you also may know the things relating to me, and what I am doing, Tychicus, a beloved brother, and faithful minister in the Lord, will make known to you all things. Whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts. Peace to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Favor be with all them who love our Lord Jesus Christ in sincerity. *Amen.*

*i. e. *In the gr.*

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
THE PHILIPPIANS.

—
WRITTEN FROM ROME, A. D. 62.
—

I. PAUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: Favor to you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, (always in every prayer of mine for you all, with joy making prayer)—for your contribution* for the gospel from the first day till now: being persuaded of this very thing, that he who has begun in you† a good work, will be completing it till the day of Jesus Christ. As it is just for me to think this concerning you all, because I have you in my heart, both in my bonds and my defence, and confirmation of the gospel; you all being joint partakers of my favor. For God is my witness that I vehemently long after you all, with the bowels of Jesus Christ. And this I pray, that your love still more and more may abound through knowledge, and all moral feeling; in order that you may approve the things which are excellent; and that you may be sincere, and without occasioning stumbling, until the day of Christ; filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

12. Now I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel. For my bonds on account of Christ, are become manifest in the whole imperial palace, and in all other places. And many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear. Some, indeed, won from envy and strife, and some also from good will, proclaim the Christ. Now they who from strife proclaim the Christ, do it not sincerely, thinking to add affliction to my bonds. But they who proclaim from love, do it sincerely, knowing that I am placed for the defence of the gospel. What then? [Am I sorry? No.] But in whatever manner, whether in pretence or in truth, Christ is proclaimed, even in this I rejoice; yes, and will rejoice. For I know that this will turn out to me for salvation through your prayer, and the direction of the spirit of Jesus

* *Appendix, No. LXXXII.* † *Or among you.*

Christ: agreeably to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as at all times, so now also, Christ will be magnified in my body whether by life or by death. For to me to live is Christ, but to die is gain. But whether the living in flesh is for me a fruit of labor, and what I should choose, I do not know. For I am straitened of the two, having a strong desire to depart, and be with Christ, because that is incomparably better. Nevertheless, to abide in the flesh is more needful for you. And, being firmly persuaded of this, I know that I shall live and abide some time with you all, for the advancement of the joy of your faith; and that your boasting concerning me in Christ Jesus, may abound through my coming again to you. Only behave worthy of the glad tidings of Christ; that, whether coming and seeing you, or being absent I shall hear of your affairs, I may find that you stand fast in one spirit, with one soul, jointly contending for the faith of the glad tidings; and not terrified in any thing by your adversaries: which to them indeed is a demonstration of perdition; but to you of salvation, and that from God. For to you this with respect to Christ has been graciously given, not only to believe on him, but also to suffer for him. Having the very same conflict as you saw in me, and now hear to be in me.

II. Wherefore, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and tender mercies; complete my joy by this, that you be alike disposed, having the same love, joined in soul, minding one thing. Do nothing through strife or vain glory; but in humbleness of mind reckon one another better than yourselves. Look not every one on his own things, but every one also on the things of others. Wherefore, let this disposition be in you which was even in Christ Jesus; who being in the form of God, did not eagerly assume things equal to God. Nevertheless, he divested himself when he took the form of a bondman, being born in the likeness of men. And being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross. And therefore, God has exceedingly exalted him, and has bestowed on him a name which is above every name; that at the name of Jesus every knee should bow; of those in heaven, and upon the earth, and under the earth;* and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, since you have always obeyed, not when in my presence only, but now much more in my absence, with fear and trembling, strongly work your own salvation. For it is God who inwardly works in you, from benevolence, both to will and to work effectually. Do all things without murmurings and disputings: that you may be unblameable and untainted, the children of God unrebukable in the midst of a crooked and perverse generation: among whom shine as luminaries in the world. Holding forth the word of life for a rejoicing to me in the day of Christ, that I have not run in vain, neither have labored in vain. And if I even be poured out upon the sacrifice and offering of your faith, I am glad and rejoice with you all. After the same manner, be you also glad, and rejoice with me. Now I hope in the Lord Jesus to send Timothy to you

**Those in Hades,*

soon, that I also may have good courage when I know your affairs. For I have no one like disposed, who will sincerely take care of your affairs: for all seek their own, not the things of Christ Jesus. But you know the proof of him, that, as a son with a father, so he has served me in the gospel. Well then, I hope to send him immediately, so soon as I shall see how it will go with me. However, I am fully persuaded by the Lord, that even I myself shall soon come. Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-laborer, and fellow-soldier, but your messenger, and a minister to my want. For he longed after you all, and was exceedingly grieved, because you had heard that he was sick. And indeed he was sick nigh to death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. Wherefore I have sent him the more speedily, that seeing him again, you may rejoice, and that I may be the more without sorrow. Receive him therefore, in the Lord with all joy, and have such persons in great estimation; because in the work of Christ he drew nigh to death, not regarding his life, that he might fully supply the want of your service toward me.

III. Now, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not troublesome, and for you it is safe. Beware of the dogs, beware of evil laborers, beware of the excision. But we are the circumcision, who worship God in spirit, and boast in Christ Jesus, but have no confidence in the flesh. Though, indeed, I might have confidence even in the flesh; nay, if any other think to have confidence in the flesh, I have greater pretensions. My circumcision was on the eighth day. I am of the offspring of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews: with respect to the law, a Pharisee. With respect to zeal, persecuting the congregation; with respect to the righteousness which is by law, I am unblameable. Nevertheless, what things were gain to me, these I counted loss for Christ. Nay, most certainly also, I count all things to be refuse for the excellency of the knowledge of Christ Jesus my Lord; for whom I have thrown away all things, and reckon them to be dregs, that I may gain Christ; and be found in him, not holding my own righteousness which is from law, but that which is by a belief in Christ—that which is of God—a righteousness for this belief; and may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death: that any how I may arrive at the resurrection from the dead. For I have not received, nor yet am I made perfect. But I pursue, that indeed I may lay hold on that for which indeed I was laid hold on by Christ Jesus. Brethren, I do not reckon myself to have laid hold on the prize; but one thing I do, not minding indeed the things behind me, but exceedingly stretching myself forward to the things before me, I follow along the mark, to the prize of the calling of God from above, by Christ Jesus. As many, therefore, as wish to be perfect, let us think this. And if you think differently concerning any thing, even that God will discover to you. However, to what we have come, let us go by the same line, *let us mind the same thing*. Brethren, be joint imitators of me, and look steadily on them who so walk, as you have us for an example. For many walk, who, I

have often said to you, and now even weeping I say, are enemies of the cross of Christ. Whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. But we are citizens of heaven,* from whence also we look for the Saviour, the Lord Jesus Christ, who will re-fashion our humbled body, *in order that it may become of a like form with his glorious body*, according to that strong working, by which he is able also to subdue all things to himself.

IV. Wherefore, my, brethren, beloved and exceedingly longed for, my joy and crown, so stand firm in the Lord, O beloved. Euodia I beseech, and Syntyche I beseech, to be of the same mind in the Lord. And I entreat you also, true yokefellow, help these women,† who, for the gospel, have combatted together with me, and with Clement, and the rest of my fellow-laborers, whose names are in the book of life. Rejoice in the Lord always: I say a second time, rejoice. Let your moderation be known to all men. The Lord is nigh. Be anxiously solicitous about nothing, but in every thing by prayer and deprecation, with thanksgiving, let your requests be made known to God, and the peace of God, which surpasses all understanding, will guard your hearts, and your minds, through Christ Jesus. Finally, brethren, whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame; if there be any virtue, and if any praise be due, attentively consider these things; which also you have learned, and received, and heard, and seen in me: these things practise, and the God of peace will be with you. But I rejoiced greatly in the Lord, that now at length you have made your care of me to flourish again; in which, indeed, you were careful, but you had not an opportunity. I do not speak this because I was unhappy in want, for I have learned in whatever state I am, to be contented. I both know to be humbled, and I know to abound. Every where, and in all things, I am instructed both to be filled and to be hungry, both to abound and to suffer want. I am able to bear all things through Christ, who strengthens me. Notwithstanding you have done well when you jointly communicated to me in my affliction. And know also, O Philippians, that in the beginning of [my labors in] the gospel, when I went forth into Macedonia, no congregation communicated with me in the matter of giving and receiving, but you only. For even when I was in Thessalonica, you sent indeed once and again to my necessity. Not because I earnestly seek a gift, but I earnestly seek fruit that may abound to your account. Now I have all things and abound; I am filled, having received from Epaphroditus the things sent by you, an odor of a sweet savor, a sacrifice acceptable, well pleasing to God. But my God will supply all your wants, through Christ Jesus, according to his riches in glory. Wherefore to God, even our Father, be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren who are with me salute you. All the saints salute you, and especially those of Cesar's household. The favor of our Lord Jesus Christ be with you all. Amen.

*Appendix, No. LXXXIII. †App. No. LXV.

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
THE COLOSSIANS.

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WRITTEN FROM ROME, A. D. 62.
—

I. PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ, who are at Colosse: favor be to you and peace from God our Father, and from our Lord Jesus Christ.

3 We give thanks to the God and Father of our Lord Jesus Christ always when we pray for you; having heard of your faith in Christ Jesus, and of the love which you have to all the saints, through the hope which is laid up for you in the heavens; of which you have formerly heard in the word of the truth of the gospel, which is present among you, as also in all the world, and is bringing forth fruit, even as among you from the day you heard and acknowledged the favor of God in truth. As you also learned from Epaphras, our beloved fellow-servant, who is a faithful minister of Christ with respect to you; who likewise has signified to us your love in spirit. For this reason we also, from the day we heard these things, do not cease praying for you, and requesting that you may be filled with the knowledge of his will, through all wisdom and spiritual understanding; in order that you may walk worthy of the Lord to all pleasing, bringing forth fruit by every good work, and increasing in the knowledge of God. Being strengthened with all strength, according to his glorious power, to all patience and long suffering with joy, we give thanks to the Father, who makes us fit for a portion of the inheritance of the saints in the light; who has delivered us from the power of darkness, and has translated us into the kingdom of his beloved Son; by whom we have redemption *through his blood*, even the forgiveness of sins. He is the image of the invisible God, the first born of the whole creation. Because by him were created all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether thrones, or lordships, or governments, or powers; all things were created through him and for him. And he is before all things; by him all things consist. And he is the head of the body, even the congregation. He is the beginning, the first born from the dead, that in all respects he might be pre-eminent. For it pleased the

Father that in him all the fulness should dwell. And by him to reconcile all things to him, having made peace by the blood of his cross; I say, by him, whether they be things on the earth, or things in the heavens. Even you, who were formerly alienated in mind, and enemies by works which are wicked, he has now indeed reconciled, in the body of his flesh through death, to present you holy and unblameable, and unproveable, in his sight; since you continue in the faith founded and stable, and not removed from the hope of the gospel, which you have heard, which has been proclaimed to every creature which is under heaven, and of which I Paul am made a minister. I now rejoice in *my* sufferings for you, and in my turn fill up the remainder of the afflictions of Christ in my flesh for his body, which is the congregation; of which I am made a minister, according to the dispensation of God, which was given to me on your account, fully to declare the word of God: the secret which was kept hid from the ages, and from the generations, but now is made manifest to his saints; to whom God was pleased to make known what is the riches of the glory of this secret concerning the Gentiles, which is Christ to you the hope of glory: whom we announce, admonishing every man, and teaching every man, with all wisdom, that we may present every man perfect in Christ *Jesus*. For which I also labor, combatting vigorously, according to the effectual working of him who works effectually in me with power.

II. Wherefore, I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh; that being compacted together in love, their hearts may be comforted, even by all the riches of the full assurance of understanding, to the acknowledgment of the secret of God, even of the Father, and of Christ; in whom are all the treasures of wisdom and of knowledge laid up. Now this I affirm that no one may deceive you with plausible speech. For though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith in Christ. Since, then, you have received Christ Jesus the Lord, walk in him, rooted in him, and built on him, and established in the faith, even as you have been taught, abounding in it with thanksgiving. Beware lest there be any one who makes a prey of you through an empty and deceitful philosophy, which is according to the tradition of men, according to the elements of the world, and not according to Christ. Because all the fulness of the Deity resides substantially in him.* And you are made complete by him, who is the head of all government and power. By whom also you have been circumcised with the circumcision made without hands, by the putting off of the body of the sins of the flesh, even by the circumcision of Christ; being buried with him by immersion, in which also you have been raised with him, through the belief of the strong working of God who raised him from the dead. For you, who were dead on account of trespasses and

*Appendix, No. LXXXIV.

the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses. He has blotted out the handwriting of ordinances concerning us, which was contrary to us, and has taken it from among us, nailing it to the cross. Having spoiled governments and powers, he made a show of them openly, triumphing over them by it. Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths; which are a shadow of things to come, but the body is Christ's body. Let no one make you lose your reward, by delighting in humility, and the worship of messengers, intruding into things which he has not seen, being without cause puffed up by his own carnal mind. And not holding firmly the head, by whom the whole body, through the joints and ligaments, being served and compacted, increases with the increase of God.

2. Farther, since you have died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to these dogmas? *'Neither eat, nor taste, nor handle,* (whatever things tend to destruction in the using,) according to institutions and doctrines merely human; which, indeed, have an appearance of wisdom, by will worship, and humility, and a not sparing of the body, [but] not by any provision for satisfying of the flesh.

III. Since, then, you have been raised with Christ, seek the things which are above, where Christ sits at the right hand of God. Set your affections on things above, not on things upon the earth. For you are dead; but your life is hid with Christ by God. When Christ shall appear, with whom our life is hid, then you also shall appear with him in glory. Put to death, therefore, your members which are on the earth: fornication, impurity, passion, evil desire, and licentiousness which is idolatry; for which thing the wrath of God comes on the children of his disobedience. In which things you also walked formerly, when you lived with them. But now also put away all these: anger, wrath, malice, defamation, obscene discourse, from your mouth. Lie not one to another, having put off the old man, with his practices; and having put on the new, who is renewed by knowledge, after the image of him who created him;—where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, scythian; slave, freeman; but Christ is all and in all. Put on, therefore, as elected of God, holy and beloved, bowels of compassion, kindness, humbleness of mind, meekness, long suffering. Support one another, and forgive each other, if any one have a complaint against any one: even as Christ forgave you, so also do you. And over all these put on love, which is a bond of perfection. And let the peace of God rule in your hearts, to which also you are called in one body, and be thankful. Let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other, by psalms, and hymns, and spiritual songs, singing with gratitude in your hearts to the Lord. And whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him. Wives, be subject

to your *own* husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing to the Lord. Fathers, do not exasperate your children, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with eye-services, as men-pleasers; but with integrity of heart, as fearing God. And whatever you do, work it from the soul, as *working* to the Lord, and not to men only: knowing that from the Lord you shall receive the recompense of the inheritance; for you serve the Lord Christ. But he who does unjustly, shall receive for the injustice he has done. For there is no respect of persons. Masters, afford to your servants what is just, and what is equal, knowing that you also have a Master in the heavens.

IV. 2 — Continue in prayer, watching therein with thanksgiving. Pray at the same time also for us, that God would open to us a door of the word, to speak the secret of Christ, for which I am even in bonds. That I may make it manifest, as it becomes me to speak. Walk in wisdom toward them who are without, gaining time. Let your speech be always with gracefulness, seasoned with salt, knowing how you ought to answer every one. All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you; whom I have sent to you for this very purpose, that he may know your affairs, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is from you. They will make known to you all things which are done here. Aristarchus, my fellow-prisoner, salutes you, and Mark, Barnabas's sister's son; concerning whom you got orders; if he come to you, receive him, and Jesus, who is called Justus. They are of the circumcision. These alone are laborers with me in the kingdom of God, who have been a consolation to me. Epaphras, who came from you, a servant of Christ, salutes you; at all times fervently striving for you by prayers, that you may stand perfect and completed in the whole will of God. For I bear him witness, that he has much affection for you, and them in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, salute you. Salute the brethren in Laodicea, and Nymphas, and the congregation in his house. And when this epistle has been read to you, cause that it be read also in the congregation of the Laodiceans; and that you also read the one from Laodicea. And say to Archippus, Take heed to the ministry which you have received in the Lord, that you may fulfil it.

The *salutation* of Paul, with my own hand. Remember my bonds. Favor be with you. *Amen.*

THE
FIRST EPISTLE
OF
PAUL THE APOSTLE,
TO
THE THESSALONIANS.

—
WRITTEN FROM CORINTH, A. D. 53.
—

I. PAUL, and Sylvanus, and Timothy, to the congregation of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Favor be to you, and peace from God our Father, and the Lord Jesus Christ.

We give thanks to God at all times for you all, making mention of you in our prayers; incessantly remembering* your work of faith, and labor of love, and the perseverance of your hope of our Lord Jesus Christ, in the sight of God, even our Father; knowing, brethren, beloved of God, your election. For our gospel came not to you in word only, but also with power, and with the Holy Spirit, and with much assurance.

5. As you know what sort of men we were among you for your sake, you indeed became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Spirit. So that you are become patterns to all who believe in Macedonia and Achaia. Besides, from you the word of the Lord has resounded, not only in Macedonia and Achaia; but also in every place, your faith in God is spread abroad, so that we have no need to speak any thing. For they themselves publish concerning us, what sort of entrance we had to you, and how you turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.

II. For yourselves know, brethren, our entrance among you, that it was not in vain. For although we had before suffered, and were shamefully handled, as you know, at Philippi, we were bold through our God to speak to you the gospel of God, amidst a great combat. Besides, our exhortation was not from error, nor from impurity, nor with guile. But as we were approved of God, to be entrusted with the gospel, so we speak, not as pleasing men, but God who tries our hearts. For neither at any time came we with flattering speech, as you know, neither with a cloak over covetousness, God is witness. Neither sought we from men honor,

* *Appendix, No. LXXXV.*

neither from you, nor from others, though we could have used authority as Christ's messengers. But we were gentle among you. Even as a nurse cherishes her own children, so, taking affectionate care of you, we were well pleased to impart to you, not only the gospel of God, but also our own lives, because you were become dear to us. Besides, you remember, brethren, our labor and toil; for night and day we wrought, in order not to overload any of you, when we proclaimed to you the gospel of God. You are witnesses, and God also, how piously, and righteously, and unblameably, we lived with you who believe. As also, you know, how we addressed every one of you, as a father his own children, exhorting and comforting you. And testifying that you should walk worthy of God, who has called you into his kingdom and glory. On this account also we give thanks to God without ceasing, that when you received from us this message of God, you embraced not the word of men, but, as it is in truth, the word of God, which also works effectually in you who believe. For you, brethren, became imitators of the congregations of God, which are in Judea in Christ Jesus, because you also have suffered like things from your own countrymen, even as they have from the Jews; who both killed the Lord Jesus and the prophets, and have greatly persecuted us, and do not please God, and are contrary to all men; hindering us to speak to the Gentiles that they may be saved; so that they fill up their iniquities always. But the wrath of God is coming upon them at length. Now we, brethren, being separated from you for a short time, in presence, not in heart, the more abundantly endeavored, with great desire, to see your face. Therefore we would have come to you (even I Paul,) once and again, but the adversary hindered us. For what is our hope, or joy, or crown of glorying? Are not you also in the presence of our Lord Jesus Christ at his coming?—You, indeed, are our glory and our joy.

III. Wherefore, no longer bearing our anxiety, we were well pleased to be left at Athens alone. And sent Timothy, our brother, and a minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to exhort you concerning your faith: that no one should be moved by these afflictions; for yourselves know that we are appointed to them. For even when we were with you, we foretold you that we were to be afflicted, as also happened, as you know. For this reason also, no longer bearing my anxiety, I sent to know your faith, lest by some means the tempter may have tempted you, and our labor have become in vain. But now when Timothy came to us from you, and gave us the good news of your faith and love, and that you have good remembrance of us at all times, ardently desiring to see us, even as we also to see you. By this, brethren, we were comforted concerning you in all our affliction and necessity; even by your faith. For now we live, when you stand firm in the Lord. But what thanksgiving can we return to God concerning you, for all the joy with which we rejoice through you in the presence of our God? Night and day we most exceedingly request to see your face, and to supply the deficiencies of your faith. Now may God himself,

even our Father, and our Lord Jesus Christ, make straight our way to you. And may the Lord fill you, and make you overflow with love to one another, and to all, even as we also to you; that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all his holy messengers.

IV. What remains then, brethren, is, we beseech and exhort you by the Lord Jesus, seeing you have received from us, how you ought to walk, and please God, that you would abound more therein. For you know what commandments we gave you by the Lord Jesus: for this is the will of God, even your sanctification, that you should abstain from whoredom.—That every one of you should know to possess his own body in sanctification and honor;—not in the passion of lust, even as the Gentiles who know not God.

—That no man should go beyond bounds, or defraud his brother in this matter, because the Lord is an avenger for all such; as we also formerly told, and fully testified to you.—Besides, God has not called us for impurity, but to holiness. Wherefore, then, he who despises us, despises not man, but God, who certainly has given his Spirit, the Holy Spirit, to us: But, concerning brotherly love, you have no need that I write to you, for you yourselves are taught of God to love one another. And indeed you do it towards all the brethren who are through all Macedonia: but we exhort you, brethren, to abound more therein, and earnestly to study to be quiet; and to mind your own affairs, and to work with your own hands, as we commanded you. That you may walk decently towards them who are without, and may have need of nothing. Now I would not have you to be ignorant, brethren, concerning them who sleep, that you may not be grieved, even as the others, who have no hope.—For, if we believe that Jesus died, and rose again; so also, them who sleep in Jesus, will God bring with him.—Besides this, we affirm to you, by the command of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep; for the Lord himself will descend from heaven, with a shout, with the voice of a prime messenger, and with the trumpet of God.—And the dead in Christ shall rise first; afterwards, we the living who remain, shall at the same time with them be caught up in clouds, to join the Lord in the air: and so we shall be for ever with the Lord. Wherefore, comfort one another with these words.

V. However, concerning the times and the seasons, brethren, you have no need that I write to you. For yourselves know perfectly, that the day of the Lord so comes as a thief in the night.—For when they shall say, Peace and safety, then sudden destruction comes upon them, as the pains of child-bearing on her who is with child: and they shall not escape. But you, brethren, are not in darkness, so as that day should like a thief come on you. All you are sons of light, and sons of day: we are not sons of night, neither of darkness. Therefore, let us not sleep, even as the others; but let us watch, and be sober. For they who sleep, sleep in the night, and they who get drunk, are drunken in the night.

But we being *sons* of day, let us be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation. For God has not appointed us to wrath, but to the acquisition of salvation, through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we may live together with him. Wherefore, comfort one another, and edify each the other, even as also you do.

12. Now we beseech you, brethren, to know them who labor among you, and who preside over you in the Lord, and instruct you; and to esteem them very highly with love for their work's sake. Be at peace among yourselves. On the other hand, we exhort you, brethren, admonish the disorderly, comfort the faint-hearted; support the weak, be of a long-suffering disposition towards all.—Take care that no one return evil for evil to any one, but always pursue what is good, both towards one another, and towards all. Always rejoice.—Pray without ceasing. In every thing give thanks, for this is the will of God, by Christ Jesus, concerning you. Quench not the Spirit.—Despise not prophesying.—Prove all things.—Hold fast that which is good.—Abstain from all appearance of evil.

And may the God of peace himself sanctify you wholly; and may your whole person, the spirit, and the soul, and the body, be preserved unblameable, until the coming of our Lord Jesus Christ. Faithful is he who has called you; who also will do it. Brethren, pray for us.—Salute all the brethren with a holy kiss. I adjure you by the Lord, that this epistle be read to all the holy brethren. The favor of our Lord Jesus Christ be with you. *Amen.*

THE
SECOND EPISTLE
OF
PAUL THE APOSTLE,
TO
THE THESSALONIANS.

—
WRITTEN FROM CORINTH, A. D. 52.
—

I. PAUL, and Sylvanus, and Timothy, to the congregation of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ: favor be to you, and peace from God our Father, and from the Lord Jesus Christ.

We are bound to thank God always concerning you, brethren, as it is fit, because your faith grows exceedingly, and the love of every one of you all towards each other abounds; so that we ourselves boast of you to the congregations of God, on account of your patience and faith in all your persecutions and afflictions which you sustain. This is a proof of the righteous judgment of God, in that you were counted worthy of the kingdom of God, for which you even suffer. Notwithstanding, it is just with God to give, in return, affliction to them who afflict you.—And to you the afflicted rest with us, when the Lord Jesus shall be revealed from heaven with his mighty messengers; inflicting punishment with flaming fire, on them who know not God, and on them who obey not the gospel of our Lord Jesus Christ. These shall suffer punishment, even everlasting destruction, from the presence of the Lord, and from the glory of his power. In that day, when he shall come to be glorified through his saints, and to be admired by all the believers; [and by you] (because our testimony was believed by you.) On which account also, we always pray concerning you, that our God may count you worthy of the calling, and fulfil all the good will of his goodness in you, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified through you, and you through him, according to the favor of our God, and of the Lord Jesus Christ.

II. Now, we beseech you brethren, concerning the coming of our Lord Jesus Christ, and our gathering together around him; that you be not soon shaken from your purpose, nor troubled, neither by spirit nor by word, nor by letter from us, intimating that the day of Christ is at hand. Let no man deceive you by any method; for that day shall not come, unless there come the Apostacy first, and there be revealed that man of sin, that son of perdition; who opposes and exalts himself above every one who is called a god, or an object of worship. So that he, in the temple of God, *as a god* sits openly showing himself that he is a god. Do you not remember, that when I was still with you, I told you these things? And you know what now restrains him in order to his being revealed in his own season. For the secret of iniquity already inwardly works, only till he who

now restrains be taken out of the way. And then shall be revealed that lawless one; him the Lord will consume by the breath of his mouth. With the brightness of his coming, he will indeed put a stop to the operations of him, whose coming is according to the energy of satan, with all the power, and signs, and wonders of falsehood, and with all the deceit of this unrighteousness among them who perish. Because they did not embrace the love of the truth that they might be saved; for this cause God will send to them, the strong working of error, to their believing a lie; that all may be condemned who have not believed the truth; but have taken pleasure in iniquity. But we are bound to give thanks to God always concerning you, brethren, beloved of the Lord, because God has chosen you from the beginning to salvation, through a sanctification of spirit* and belief of truth; to which he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Well then, brethren, stand, and hold fast the traditions which you have been taught, whether by our word, or by our letter. And may our Lord Jesus Christ himself, and God even our Father, who has loved us and given us everlasting consolation and good hope through favor, comfort your hearts, and establish you in every good word and work.

III. Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, even as among you. And that we may be delivered from brutish and wicked men: for all men have not faith. However, the Lord is faithful, who will establish and keep you from the evil one. For we are persuaded in the Lord concerning you, that the things which we commanded you, you both do, and will do. Now may the Lord direct your hearts to the love of God, and to the patience of Christ.

6. Now, we command you, brethren, by the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not according to the tradition which he received from us. For yourselves know how you ought to imitate us; because we did not walk disorderly among you; neither did we eat bread as a gift from any one, but with labor and toil, we wrought night and day, in order not to overload any of you. Not because we have not right, but that we might give ourselves to you for a pattern, to imitate us. And therefore, when we were with you, this we commanded you, that if any one will not work, neither let him eat. For we hear that there are some who still walk among you disorderly, not working at all, but prying into other people's affairs. Now them who are such we command and beseech by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And you, brethren, be not weary in well-doing. Now, if any one do not obey our command in this letter, point out that man, and keep no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. And may the Lord of peace himself give you peace always, in every shape. The Lord be with you all. The salutation of Paul, with my own hand, which is the token in every epistle: thus I write. The favor of our Lord Jesus Christ be with you all. Amen.

THE
FIRST EPISTLE
OF
PAUL THE APOSTLE,
TO
TIMOTHY.

—
WRITTEN FROM MACEDONIA, A. D. 56.
—

I. PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and of the Lord Jesus Christ our hope: To Timothy my genuine son in the faith: Favor, mercy, and peace from God our Father, and Christ Jesus our Lord.

3. As I entreated you to continue in Ephesus, when going into Macedonia, so do, that you may charge some not to teach differently. Nor to give heed to fables, and endless genealogies, which occasion disputes rather than great edification, which is through faith. Now the end of the charge is love, from a pure heart and a good conscience, and unfeigned faith: from which things some having swerved, have turned aside to foolish talking. Desiring to be teachers of the law, though they neither understood what they say, nor concerning what things they strongly affirm. We know indeed that the law is good, if one use it lawfully. Knowing this, that the law is not made for a righteous man, but for the lawless and disorderly, the ungodly and sinners, the unholy and prophane, murderers of fathers, and murderers of mothers, manslayers, fornicators, sodomites, man-stealers, liars, false swearers, and if any other thing be opposite to wholesome doctrine; according to the glorious gospel of the blessed God with which I am entrusted. Now I thank Christ Jesus our Lord, who has strengthened me, because he reckoned me faithful when he appointed me to the ministry, who was formerly a defamer, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief. And the favor of our Lord has superabounded with the faith and love which is required by Christ Jesus. This saying is true and worthy of all reception, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this cause I received mercy, that in me the chief of sinners, Jesus Christ might show forth all long suffering, for a pattern to them who should hereafter believe on him in order to everlasting life. Now to the King eternal, immortal, invisible, to the wise God alone, be honor and glory, for ever and ever. Amen. This charge I commit to you, son Timothy, according to the prophecies which went before concerning you, that you may carry on through them the good warfare; holding fast faith and a good conscience; which some having put away, with respect to the faith have

made shipwreck. Of whom are Hymeneus and Alexander, whom I have delivered to the adversary, that they might be taught by chastisement, not to defame.

II. Now I exhort, first of all, that deprecations, supplications, intercessions, and thanksgivings, be made for all men; for kings, and all who are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who commanded all men to be saved, and to come to an acknowledgment of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus. Who gave himself a ransom for all; of which the testimony is in its proper season. For which I was appointed a herald* and an apostle, (I speak the truth *in Christ*; I lie not) a teacher of the Gentiles in faith and truth. I command, therefore, that the men pray every where, lifting up pious hands without wrath, and disputings. In like manner also, that the women adorn themselves in decent apparel, with modesty and sobriety, not with plaited hair or gold, or pearls, or costly raiment. But (which becomes women, professing godliness) with good works. Let a woman learn in silence with all submission. For I do not allow a woman to teach, nor to usurp authority over a man, but to be silent. For Adam was first formed, then Eve. Besides, Adam was not deceived. But the woman being deceived, was in transgression. However she shall be saved through childbearing; if they live in faith and love and holiness, with sobriety.

III. This saying is true, if one earnestly seek the office of an overseer, he desires an excellent work. Therefore an overseer must be unblamed, the husband of one wife, vigilant, prudent, of comely behavior, hospitable, fit to teach. Not given to wine, no striker, *not one who earns money by base methods*, but equitable, not a brawler, nor covetous. One who rules well his own house, having his children in subjection to him with all gravity. For if one know not how to govern his own house, how shall he take care of the congregation of God? Not a new convert, lest being puffed up with pride, he fall into the condemnation of the devil. Moreover; he must even have a good testimony from those without, that he may not fall into reproach, and the snare of the devil. The servants† [of the church,] in like manner must be grave, not double tongued, not giving themselves to much wine, not persons who earn money by base methods; holding fast the secret of the faith with a pure conscience. But let these also be proved first, then let them exercise the office of the servants [of the church] being unaccused. The women‡ in like manner must be grave, not slanderers, but vigilant, faithful in all things. Let the servants [of the church] be the husbands of one wife, ruling well their children and their houses. For they who have performed the office of a [servant of the church] well, procure to themselves an excellent degree, and great boldness in the faith which is in Christ Jesus. These things I write to you, although I hope to come to you soon. Or if I tarry long, that you may know how you ought to behave yourself in the house of God, which is the congregation of the living God,‡ the

*Proclaimer. †Deacons. ‡App. No. LXV. ¶App. No. LXXXVII,

pillar and support of the truth. And confessedly great is the secret of godliness, God has been manifested in the flesh, and was justified through the Spirit, was seen of heavenly messengers, was proclaimed to the Gentiles, was believed on in the world, was taken up into glory.

IV. But the Spirit expressly says, that in future times, some will apostatize from the faith, giving heed to deceiving spirits, and to doctrines concerning demons. Through the hypocrisy of lars, who are scared in their own conscience; who forbid to marry, and command to abstain from meats, which God has created to be received with thanksgiving by the faithful, who thoroughly know the truth; that every creature of God is good, being received with thanksgiving, and nothing is to be cast away. For it is sanctified by the command of God and by prayer. Laying these things before the brethren, you will be a good servant of Jesus Christ, nourished by the words of the faith, and of the good doctrine, to the knowledge of which you have attained. But profane and old wives' fables reject; and exercise yourself to godliness. For bodily exercise is profitable for little: but godliness is profitable for all things, having the promise of the present life, and of that to come. This saying is true, and worthy of all reception. Besides, for this we both labor and suffer reproach, that we trust in the living God, who is the Saviour of all men, especially of believers. These things give in charge and teach. Let no one despise your youth: but be you a pattern to the believers in speech, in behavior, in love, in spirit, in faith, in chastity. Till I come, apply yourself to reading, to exhortation, to teaching. Neglect not the spiritual gift which is in you, which was given you according to prophecy, together with the imposition of the hands of the eldership. Make these things your care. Be wholly employed in them, that your proficiency may be evident to all. Take heed to yourself and to your doctrine; continue in them: for, in doing this, you will both save yours and them who hear you.

V. Do not severely rebuke an old man, but beseech him as a father, and the young men as brothers; the old women as mothers, and the young as sisters with all chastity.

Honor widows who are really widows. But if any widow have children, or grand children, let these learn first piously to take care of their own family, and then to requite their parents. For this is good and acceptable in the sight of God. Now she who is really a widow and desolate, trusts in God, and continues in deprecations and prayers, night and day. But she who lives in pleasure is dead while she lives. Now these things give in charge, that they may be blameless. For if any one provide not for his own, and especially those of his own family, he has denied the faith, and is worse than an infidel. Let not a widow be taken into the number under sixty years old, having been the wife of one husband, borne witness to for good works; that she has brought up children, that she has lodged strangers, that she has washed the saints' feet, that she has relieved the afflicted, that she has diligently followed every good work. But the young widows reject; for when they become impatient of the restraint of the Christ, they will wish to marry, incurring blame for having violated

their former engagement. And at the same time also they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and meddlers, speaking things which they ought not. I command therefore, young widows to marry, to bear children, to govern the house, to give no occasion to the adversary for reproach. For already some are turned aside after the adversary. If any believing man or believing woman have widows, let them relieve them, and let not the congregation be burdened, that it may relieve those who are really widows. Let the seniors who preside well be counted worthy of double honor, especially those who labor in word and teaching. For the scripture says, "*The ox treading out the corn you shall not muzzle;*" and, "*The laborer is worthy of his hire.*"

19. Against a senior receive not an accusation unless by two or three witnesses. Those who sin, rebuke before all, that others also may be afraid.

I charge you in the presence of God, and of the Lord Jesus Christ, and of the elect messengers, that you observe these things without prejudice, doing nothing by partiality. Impose hands hastily on no one, neither partake of other men's sins. Keep yourself pure. No longer drink water, but use a little wine for your stomach's sake and your frequent infirmities. Of some men the sins are very manifest, going before to condemnation; but in some especially they follow after. In like manner also, the good works of some are very manifest, and those which are otherwise cannot long be hidden.

VI. Let whatever servants are under the yoke, esteem their own masters worthy of all honor, that the name of God and the doctrine of the gospel be not evil spoken of. And they who have believing masters, let them not despise them, because they are brethren; but let them serve them more, because they are believers and beloved who receive the benefit. These things teach and exhort. If any one teach differently, and consent not to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine according to godliness; he is puffed up with pride, knowing nothing, but is distempered with questions, and debates of words, from which come envy, strife, evil speakings, unjust suspicions, perverse disputings of men wholly corrupted in mind, and destitute of the truth; who reckon gain to be religion. From such withdraw yourself. But godliness with a competency is great gain. For we brought nothing into the world, and plain it is, that neither can we carry any thing out. Wherefore, having food and raiment, let us be therewith contented. But they who will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition. For the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith, and pierced themselves all around with many sorrows. Therefore do you, O man of God, flee these things, and pursue righteousness, piety, faith, love, patience, meekness. Combat the good combat of faith: lay hold on eternal life, to which also you were called, and confess the good confession in the presence of many witnesses. I charge you in the presence of God, who makes all alive, and of Christ Jesus, who witnessed under Pontius Pilate the good confession, that you keep

this commandment without spot, unblameable till the appearing of our Lord Jesus Christ. Which in his own season, the blessed and only potentate, will show, even the King of kings, and the Lord of lords: who alone has immortality, and dwells in light inaccessible, whom no man has seen, nor can see, to whom be honor and might everlasting. Amen. Charge the rich in the present world, not to be elated in mind, nor to trust in uncertain riches, but in God who lives, and who supplies to us richly, all things for enjoyment: to work good, to be rich in lovely works, ready to distribute, communicative, providing for themselves a good foundation for hereafter, that they may lay hold on eternal life. O Timothy, guard the thing committed in trust to you, avoiding profane vain babblings, and oppositions of knowledge, falsely so named: which some professing, have erred with respect to the faith. Favor be with you. Amen

THE
SECOND EPISTLE
OF
PAUL THE APOSTLE,
TO
TIMOTHY.

—
WRITTEN FROM ROME, A. D. 62.
—

I. PAUL, an apostle of Jesus Christ, by the will of God, on account of the promise of life which is by Christ Jesus, to Timothy, my beloved son: Favor, mercy, and peace, from God the Father, and from Christ Jesus our Lord.

3. I give thanks to God (whom from my forefathers I serve with a pure conscience) that I have unceasing remembrance of you in my prayers night and day; remembering your tears, I greatly desire to see you, that I may be filled with joy: calling to remembrance also the unfeigned faith which is in you, which dwelt first in your grandmother Lois, and in your mother Eunice, and I am persuaded that it dwells in you also. For which cause I put you in mind to stir up the spiritual gift of God which is in you through the imposition of my hands. For God has not given us a spirit of cowardice, but of power, and of love, and of self-government. Wherefore, be not ashamed of the testimony of our Lord, nor of me his prisoner: but jointly suffer evil for the gospel, according to the power of God; who has saved us, and called us with a holy calling, not on account of our works, but on account of his own purpose, and favor which was given us, through Christ Jesus before the times of the ages:* and is now made manifest by the appearing of our Saviour Jesus Christ, who has indeed made death ineffectual, and has made life and immortality clear through the glad tidings; for which I am appointed a herald, and an apostle, and a teacher of the Gentiles. For which cause I suffer even such things. Nevertheless I am not ashamed; for I know in whom I have believed, and I am persuaded that he is able to preserve what is committed in trust to him until that day. The form of wholesome words which you have heard from me, hold fast, with the faith and love which are in Christ Jesus. The good deposit guard by the Holy Spirit, who dwells in us. You know this, that all they who are in Asia have turned me off; of whom are Phygellus and Hermogenes. May the Lord grant mercy to the family of Onesiphorus; for he often refreshed me, and was not ashamed of my chain. But being in Rome, he sought me out very diligently, and found me. May the Lord grant to him to find mercy from the Lord in that day!

*Appendix, No. LXVI.

And how many things he ministered to me in Ephesus, you well know.

I. Therefore, my son, be strong in the favor which is through Christ Jesus. And what things you have heard from me by many witnesses, these commit in trust to faithful men, who shall be fit also to teach others. Endure evil as a good soldier of Jesus Christ. No man who wars, entangles himself with the occupations of this life, that he may please him who has chosen him to be a soldier. And also if one contend in the games, he is not crowned unless he contend according to the laws. It becomes the husbandman to labor before he partakes of the fruits. Consider what I say; and may the Lord give you understanding in all things. Remember Jesus Christ, of the seed of David, raised from the dead according to my glad tidings; for which I suffer evil unto bonds, as a malefactor. But the word of God is not bound. For this cause I patiently bear all things on account of the elected, that they also may obtain the salvation which is by Christ Jesus with eternal glory. This saying is true, that if we die with him, we shall also live with him: if we suffer patiently, we shall also reign with him: if we deny him, he also will deny us. Though we be unfaithful, he abides faithful. He cannot deny himself. Put them in remembrance of these things, earnestly testifying to them in the presence of the Lord, not to fight about words for nothing useful, but to the subverting of the hearers. Strive to present yourself to God, an approved unashamed workman who rightly divides the word of truth. But profane empty babblings resist, for they will increase to more ungodliness. And their word will eat as a gangrene: of whom are Hymeneus and Philetus,—who concerning the truth have erred, affirming that the resurrection has already happened, and overturning the faith of some. Nevertheless the foundation of God stands firm, having this inscription,* “The Lord will make known them who are his.” And, Let every one who names the name of Christ, depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earthen ware, and some to dishonor. If then a man will cleanse himself well from these things, he will be a vessel appointed to honor, sanctified, and very profitable for the master’s use, prepared for every good work. Flee therefore youthful lusts: but pursue righteousness, faith, love, and peace with them who call on the Lord from a pure heart. Moreover, foolish and untaught questions reject, knowing that they beget fightings. And the servant of the Lord must not fight, but be gentle towards all men, fit to teach, patiently bearing evil; in meekness instructing those who set themselves in opposition; if, by any means, God will give them reformation to the acknowledgment of truth. And being caught alive by him out of the snare of the devil, they may awake to do the will of God.

III. This also know, that in latter days perilous times will come. For men will be self-lovers, money-lovers, boasters, proud, defamers, disobedient to parents, ungrateful, unholy, without natural affection, bargain breakers, slanderers, incontinent, fierce, without any love.

* *Appendix, No. LXXVIII.*

to good men, headstrong, puffed up, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power of it. Now from these turn away. Of these indeed are they who go into houses and lead captive silly women laden with sins, led away by divers lusts; always learning, but never able to come to the knowledge of truth. Now in the manner that Janes and Janibres resisted Moses, so these also resist the truth; men wholly corrupted in mind, undiscerning concerning the faith. However, they shall not proceed farther. For their foolishness shall be very plain to all, as theirs also was. But you have fully known my teaching, manner of life, purpose, faith, meekness, love, patience, persecutions, sufferings, such as befel me in Antioch, in Iconium, in Lystra: such persecutions I endured, but out of them all the Lord delivered me. And all indeed who wish to live godly in Christ Jesus, shall be persecuted. Now wicked men and impostors will wax worse and worse, deceiving, and being deceived. But continue in the things which you have learned, and with which you have been entrusted, knowing from whom you have learned them: and that from a child you have known the sacred scriptures, which are able to make you wise to salvation, by the faith which is in Christ Jesus. All scripture, given by divine inspiration, is indeed profitable for teaching, for confutation, for correction, for instruction in righteousness. That the man of God may be perfect, and thoroughly fitted for every good work.

IV. I charge you, in the presence of God, and of *the Lord Jesus Christ*, who will judge the living and the dead, at his appearing and kingdom: proclaim the word, be instant in season, out of season, confute, rebuke, exhort, with all long suffering, when teaching. For there will be a time when they will not endure wholesome teaching, but having itching ears, they will, according to their own lusts, heap up to themselves teachers. And from the truth indeed they will turn away their ears, and be turned aside to fables. But watch at all times; bear evil treatment; do the work of an evangelist; fully perform your ministry. For I am already poured out, and the time of my departure has come. I have combatted the good combat, I have finished the race, I have preserved the faith. Henceforth there is laid aside for me a crown of righteousness, which the Lord, the righteous Judge, will deliver to me at that day, and not to me only, but to all them also who love his appearing. Make haste to come to me soon; for Demas, having loved the present world, has forsaken me, and is gone to Thessalonica, Crescens into Galatia, and Titus into Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is very useful to me in the ministry. But Tychicus I have sent to Ephesus. The cloak which I left at Troas with Carpus, bring when you come, and the books, especially the parchments. Alexander the coppersmith has done me many evil things. The Lord will reward him according to his works. Of whom beware; for he has greatly opposed our words. At my first answer, no one appeared with me, but all forsook me. May it not be laid to their charge! However, the Lord stood by me, and strengthened me, that through me the proclamation might be fully declared, and all the Gentiles might hear; and I was delivered out of the mouth of

the lion. And the Lord will deliver me from every evil work, and will preserve me to his heavenly kingdom. To whom be glory for ever and ever. Amen. Salute Prisca and Aquila, and the family of Onesiphorous. Erastus abode at Corinth; but Trophimus I left at Miletus, sick. Make haste to come before winter. Eubulus salutes you, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with your spirit. Ever be with you.
Amen

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
TITUS.

—
WRITTEN FROM MACEDONIA, A. D. 56.
—

I. PAUL, a servant of God and an apostle of Jesus Christ, in order to the faith of God's chosen people,* and the acknowledgment of the truth which is in order to godliness. In hope of eternal life, which God, who cannot lie, promised before the times of the ages;† but has manifested in its proper season his promise by the proclamation with which I am entrusted, according to the commandment of God our Saviour: To Titus, my genuine son by the common faith—favor, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5. For this purpose I left you in Crete, that you might set in order the things wanting, and appoint in every city seniors, as I commanded you. If any one be blameless, the husband of one wife, having believing children not accused of riotous living, nor unruly. For an overseer should be blameless as the steward of God; not self-willed, not prone to anger, not given to wine, not a striker, not one who makes gain by base methods; but hospitable; a lover of good men, prudent, just, pious, temperate; holding fast the true doctrine as he has been taught, that he may be able by the teaching which is wholesome, both to exhort and to confute the gainsayers. For there are many unruly and foolish talkers and deceivers, especially those of the circumcision, whose mouths must be stopped; who subvert whole families, teaching things which they ought not for the sake of sordid gain. One of themselves, a prophet of their own, has said, "*The Cretans are always liars, evil wild beasts, lazy bellies.*:" This testimony is true, for which cause rebuke them sharply, that they may be healthy in faith,—not giving heed to Jewish fables and precepts of men who pervert the truth. All meats are pure to the pure; but to the polluted and unbelieving, nothing is pure; for both their understanding and conscience are polluted. They profess to know God, but by works they deny him, being abominable and disobedient, and concerning every good work, without discernment.

II. But do inculcate the things which become wholesome doctrine. That aged men be vigilant, grave, prudent, healthy by faith, love, patience. That aged women in like manner be in deportment as

*Appendix, No. LXXXIX. †Appendix, No. LXVI.

becomes sacred persons, not slanderers, not enslaved to much wine, good teachers. That they may persuade the young women to be lovers of their husbands, lovers of their children. To be calm, chaste, careful of their families, good, subject to their own husbands, that the word of God may not be evil spoken of. The young men in like manner exhort to govern their passions. In all things make yourself a pattern of good works; in teaching show incorruptness, gravity, *sincerity*, wholesome speech which cannot be condemned, that he who is on the opposite side may be ashamed, having nothing bad to say concerning you. Servants exhort to be subject to their own masters, and in all things to be careful to please, not answering again, not secretly stealing, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. For the favor of God which brings salvation has shone forth to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. These things inculcate, and exhort and confute with all authority; let no one despise you.

III. Put them in mind to be subject to governments and powers, to obey magistrates, to be ready to every good work. To speak evil of no one, to be no fighters, but equitable, showing all meekness to all men. For even we ourselves were formerly foolish, disobedient, erring, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hated and hating one another. But when the goodness and philanthropy of God our Saviour shone forth, he saved us, not on account of works of righteousness which we had done, but according to his own mercy through the bath of regeneration, and the renewing of the Holy Spirit; which he poured out on us richly through Jesus Christ our Saviour. That being justified by his favor, we might be made heirs according to the hope of eternal life. This doctrine is true: yet concerning these heirs, I command you strongly to affirm that they who have believed in God should take care to promote good works. These are the things honorable and profitable to men. But foolish questions, and genealogies, and strifes, and fightings about the law, resist; for they are unprofitable and false. A factious man, after a first and second admonition, reject; knowing that such a person is perverted, and sins, being self-condemned. When I shall send Artemas to you, or Tychicus, make haste to come to me at Nicopolis, for I have determined to winter there. Diligently help forward on their journey, Zenas the lawyer, and Apollos, that nothing may be wanting to them. And let ours also learn to practise honest trades, for necessary uses, that they may not be unfruitful. All who are with me salute you. Salute them who love us in the faith. Favor be with all of you. Amen.

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
PHILEMON.

—
WRITTEN FROM ROME, A. D. 62.
—

1. PAUL, confined with a chain for Christ Jesus, and Timothy our brother, to Philemon the beloved and our fellow-laborer, and to Apphia the beloved, and to Archippus our fellow-soldier, and to the congregation in your house: Favor be to you, and peace from God our Father, and from the Lord Jesus Christ.

4. I give thanks to my God always, when I make mention of you in my prayers, having heard of your love and faith which you have toward the Lord Jesus, and to all the saints. I pray that the communication of your faith may be effectual, to the acknowledgment of every good thing which is in you, toward Christ Jesus. For we have much joy and consolation in your love, because the bowels of the saints are refreshed by you, brother. Wherefore, though I might be much bold in Christ to enjoin you what is fit; yet, for love's sake, I rather beseech, being such a one as Paul the aged, and now also one confined with a chain for Jesus Christ. I beseech you for my son, whom I begot in my bonds, even Onesimus; who formerly was to you unprofitable, but now will be very profitable to you, even as to me. Him I have sent back. Do therefore receive him, that is to say my own bowels: whom I wished to detain with myself, that in your stead he might have ministered to me in these bonds for the gospel. But without your mind I would do nothing, that your good deed might not be as by constraint, but as voluntary. Perhaps also for this reason he was separated for a little while, that you might have him for ever. No longer as a slave only, but above a slave, a beloved brother: especially to me; and how much more to you, both in the flesh and in the Lord! If then you hold me as a partaker, receive him as myself. And if he have injured you any thing, or owe you, place it to my account. I Paul have written with my own hand, I will repay; that I may not say to you, you owe to me even your own self besides. Yes, brother, let me have profit from you in the Lord. Refresh my bowels in the Lord. Having confidence in your obedience, I have written to you, knowing that you will even do more than I ask. But at the same time prepare me also a lodging; for I hope that through your prayers, I shall be bestowed on you. These salute you, Epaphras my fellow-prisoner for Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-laborers. The favor of our Lord Jesus Christ be with your spirit. *Amen.*

THE
EPISTLE
OF
PAUL THE APOSTLE,
TO
THE HEBREWS.

—
WRITTEN FROM ROME, OR ITALY, A. D. 63.
—

I. GOD, who in sundry parcels and in divers manners, anciently spoke to the fathers by the prophets,—has in these last days spoken to us by a Son, whom he constituted heir of all things; (through whom also he made the worlds,) who, (being an effulgence of his glory, and an exact image of his substance, and upholding all things by the word of his power,) when he had made purification of our sins by himself, sat down at the right hand of the Majesty in high places. He is by so much better than the heavenly messengers, by how much he has inherited a more excellent name than they. For to which of the heavenly messengers did he at any time say, *“My Son thou art: to-day I have begotten thee?”* and again, *“I will be to him a Father, and he shall be to me a Son?”* But when he brings again the first born into the world, he says, *“Yes, let all the heavenly messengers of God worship him.”* Whereas concerning messengers, he says *“Who makes winds his messengers and flaming fire his ministers.”* But to the Son, *“Thy throne, O God, endures for ever. The sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness, and hated wickedness, therefore God, thy God has anointed thee with the oil of gladness above thy associates.”* And, *“Thou Lord in the beginning foundedst the earth and the works of thy hands are the heavens. They shall perish, but thou dost remain and they as a garment shall grow old; and as an upper garment thou wilt fold them up, and they shall be changed. But thou art the same, and thy years shall never fail.”* Moreover, to which of the messengers said he at any time, *“Sit thou at my right hand till I make thine enemies the footstool of thy feet.”* *“Are they not ministering spirits, sent forth to minister for them who shall inherit salvation?”* (On this account, we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip. For if the word spoken by messengers was firm, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great salvation? which beginning to be

*Appendix, No. XC.

spoken by the Lord, was confirmed to us by them who heard him; God bearing joint witness, both by signs and wonders, and divers miracles, and distributions of the Holy Spirit, according to his own pleasure.) For to the heavenly messengers he has not subjected the world to come concerning which we speak.

II. 6.—Now one in a certain place, plainly testified saying, *“What is man, that thou shouldst remember him? or the son of man, that thou shouldst look on him? Thou hast made him for a little while less than messengers, thou hast crowned him with glory and honor, and hast set him over the works of thy hands. Thou hast subjected all things under his feet.”* Wherefore, by subjecting all things to him, he has left nothing unsubjected. But now, we do not see all things subjected to him. But we see Jesus, (who for a little while was made less than heavenly messengers, that, by the favor of God, he might taste death, on account of every one,) for the suffering of death, crowned with glory and honor.

For it became him, for whom are all things, and by whom are all things, when bringing many sons into glory, to make the Captain of our Salvation perfect through sufferings. Wherefore, both he who sanctifies, and they who are sanctified, are all of one Father. For which cause he is not ashamed to call them brethren. Saying, *“I will declare thy name to my brethren: in the midst of the congregation I will sing praise to thee.”* And again, *“I will put my trust in him.”* And again, *“Behold I and the children whom God has given me.”* Since then the children participate of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage. Moreover, by no means does he take hold of [apostate] messengers, but of the seed of Abraham he takes hold. Hence it was necessary he should be made like his brethren in all things, that he might be a merciful and faithful High Priest, in matters pertaining to God, in order to expiate the sins of the people. Besides, by what he suffered himself when tried, he is able to succor them who are tried.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our religion, Jesus Christ, who, as well as Moses, was by him who raised him to that dignity, entrusted with all his house. But who has attained honor as far superior to that of Moses as the glory of the builder is greater than that of the house. For every house has been built by some person; but he who built all things is God. And Moses was indeed trusted as a servant, for publishing to all God’s family whatever he had in charge: but Christ is trusted as a Son over his own family; whose family we are, provided we maintain our profession and boasted hope, unshaken to the end*. Wherefore as says the Holy Spirit, *“To day when you shall hear his voice, harden not your hearts as in the bitter provocation in the day of temptation in the wilderness, where your fathers tempted me, and proved me;*

* Appendix, No. XCI.

"notwithstanding they saw my works for forty years. Wherefore I was displeased with that generation, and said. They always err in heart, and they have not known my ways. So I swear in my wrath, they shall not enter into my rest." Brethren, take heed lest there be in any of you an evil heart of unbelief, by departing from the living God. But exhort one another every day, while it is called *"TO-DAY;"* lest any of you should be hardened through the deceitfulness of sin. For we are all partakers of Christ's house, if indeed we hold fast the begun confidence firm to the end; as you know by the saying, *"To-day, when you shall hear his voice, harden not your hearts, as in the bitter provocation"* For many when they heard, bitterly provoked God. However, not all they who went out of Egypt with Moses. But with whom was he displeased forty years? Was it not with them who sinned, whose carcasses fell in the wilderness? And to whom did he swear that they should not enter into his rest, but to them who did not believe. So we see that they could not enter in because of unbelief. Wherefore, let us be afraid lest a promise of entrance into his rest being left, any of you should actually fall short of it. For we also have received good tidings [of a rest,] even as they. But the word which they heard did not profit them, not being mixed with faith in them who heard it. Wherefore, we who believe enter into the rest of God, seeing he said, *"So I swear in my wrath, they shall not enter into my rest:"* namely, that rest from the works done at the formation of the world. For he has spoken somewhere concerning the seventh day, thus: *"And God completely rested on the seventh day from all his works"* Moreover, in this Psalm again, *"They shall not enter into my rest."* Seeing then it remained for some to enter into it, and seeing they who first received the good tidings did not enter in on account of unbelief: moreover, seeing he limits a certain day, saying by David, *"To-day,"* after so long a time; as it is said, *"To-day when you shall hear his voice, harden not your hearts."* For, if Joshua had caused them to rest, he would not, after that, have spoken of another day. Therefore a sabbatism* remains to the people of God. For he who is entered into his rest, his himself also rested from his own works, like as God also rested from his. Wherefore, let us carefully strive to enter into *THIS REST*, lest any one should fail after the same example of unbelief. For the word of God is living and effectual, and more cutting than any two edged sword, piercing even to the parting both of animal life and spirit, and of the joints also and marrow, and is a discernor of the desires and purposes of the heart. And there is no creature unapparent in his sight, for all things are naked and open to the eyes of him, to whom we must give an account. Now having a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest who cannot sympathize with our weaknesses: but one who was tried in all points according to the likeness of his nature to ours, without sin. Let us therefore approach with boldness to

* The enjoyment of a rest.

the throne of favor, that we may receive mercy, and obtain favor for the purpose of seasonable help.

V. Now every high priest taken from among men, is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins: being able to have a right measure of compassion on the ignorant and erring, because he himself also is surrounded with infirmity. And for that reason he must, as for the people, so also for himself, offer sacrifices for sins. Now, as no one takes this honor to himself, but he who is called of God, as Aaron was; so also the Christ did not glorify himself to be a High Priest;* but he who said to him, "*My Son thou art: to-day I have begotten thee.*" As also in another Psalm he says, "*Thou art a Priest for ever according to the order of Melchizedec.*" He, (who in the days of his flesh, having, with a strong cry and tears, offered up prayers and supplications to him who was able to save him from death, and being hearkened to, did, from a reverential awe, notwithstanding his being a Son, learn obedience from what he suffered; and being consecrated, became the author of everlasting salvation to all who obey him,) was proclaimed by God a High Priest after the order of Melchizedec, concerning whom we have much to say, but not easy to be explained as you are slow of apprehension. For though by this time you ought to be teachers, you have need of some one to teach you over again the first elements of the oracles of God, and have need of milk and not strong food: for every one who uses milk is unskilled in the doctrine of justification, for he is a babe, and this strong food is for full grown men, who, by long practice and exercise, have their senses improved for the discernment of both good and evil.

VI. Wherefore, dropping the discourse of the government of Christ, let us proceed to perfection,† not laying a second time a foundation of reformation from dead works, and of faith towards God, of the doctrine of immersions, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this we will do if God permit. For it is impossible to renew again by reformation, those who have been once enlightened, and have tasted of the bounty of God, and have been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age which was to come, and yet have fallen away, crucifying again in themselves, and making a public example of, the Son of God.

7. For the land which drinks in the rain, which often comes upon it, and brings forth herbs fit for them by whom it is cultivated, receives a blessing from God. But that which produces thorns and briars is reprobated, and nigh to a curse: whose end is to be burned.

But, beloved, we are persuaded better things of you, even things which are connected with salvation, though we thus speak. For God is not unrighteous, to forget your work of love, which you have showed toward his name, in that you have ministered

*Appendix, No. XCII. †The consecration of Jesus as High Priest, which he treats of after this digression.

to the saints, and do minister. Yet we earnestly desire every one of you, to show the same diligence, in order to the full assurance of this hope to the end: that you may not be slothful, but imitators of them who through faith and patience are inheriting the promises. For when God made promise to Abraham, since he could swear by no one greater, he swore by himself;—saying, “*Surely blessing I will bless you, and multiplying I will multiply “you”*” And so having patiently waited, he obtained the promise. For men indeed swear by the greater: and an oath for confirmation is to them an end of all contradiction. Therefore, God, willing more abundantly to show to the heirs of promise the immutability of his purpose, confirmed it with an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us, which we have as an anchor of the soul, both sure and stedfast, because fixed into the place within the vail, where a forerunner has entered on our account, even Jesus, made a High Priest for ever, according to the order of Melchizedec.

VI. For this Melchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom Abraham imparted even a tenth of all, being first indeed by interpretation, king of righteousness, and next also king of Salem, which, by interpretation, is king of peace; was without father, without mother, without genealogy, having neither beginning of days, nor end of life: but being made like to the Son of God, he remained a priest all his life. Now, consider how great this priest was, to whom even Abraham the patriarch gave a tenth of the spoils. For they, indeed, of the sons of Levi, who receive the priesthood, have a commandment to tithe the people according to the law, that is, their brethren, although they have come forth of the loins of Abraham. But he who did not derive his pedigree from their progenitors tithed Abraham, and blessed the holder of the promises. Now, without all contradiction, the less is blessed of the better. Besides, here indeed men who die take tithes; but there one testified of, “*that he lived a priest all his life.*” And as one may say, even Levi who receives tithes, was tithed in Abraham. For he was yet in the loins of his father, when Melchizedec met him.

11. Moreover, if indeed perfection were through the Levitical priesthood, (because on account of it the people received the law,) what farther need was there that a different priest should arise, according to the order of Melchizedec, and not be called according to the order of Aaron? Wherefore the priesthood being changed, of necessity there is a change also of the law. For he to whom these things are said, partook of a different tribe, of which no one gave attendance at the altar. For it is very plain that our Lord has sprung up from Judah, to which tribe Moses spoke nothing concerning the priesthood. Moreover, it is still more exceedingly plain, that according to the similitude of Melchizedec, a different priest arises, who is made, not according to the law of a carnal commandment, but according to the power of

an endless life. For he testifies, "*Thou art a priest for ever, according to the order of Melchizedec.*" Here then, there is a disannulling of the precedent commandment, because of its weakness and unprofitableness, (for the law made no one* perfect,) and the superinduction of a better hope, by which we draw near to God.

Moreover, inasmuch as not without an oath Jesus was made a Priest, (for they indeed were made priests without an oath, but he with an oath, by him who said to him, "*The Lord has sworn, and will not repent, Thou art a Priest for ever, according to the order of Melchizedec,*") by so much was Jesus made the mediator of a better institution. Besides, many indeed are made priests, because they are hindered by death from continuing. But he, because he lives forever, has a priesthood which does not pass from him. Hence he is even for ever able to save them who come to God through him; always living to make intercession for them. Now such a High Priest became us, who being pious, harmless, undefiled, separated from sinners, and higher than the heavens, he has not, like the high priests, need from time to time to offer sacrifices, first for his own sins, then for those of the people. For this latter he did once when he offered up himself. For the law constitutes men high priests who have infirmity; but the word of the oath, which was after the law, constituted the Son who is perfected for evermore.

VIII. Now, of the things spoken, the chief is—we have such a high priest as suited us, who sat down at the right hand of the throne of the Majesty in the heavens,—a minister of the holy places; namely, of the true tabernacle which the Lord pitched, and not man. For every high priest is constituted to offer both gifts and sacrifices. Hence it was necessary that this High Priest also should have something which he might offer [in heaven.] For indeed if he were on earth to offer sacrifice, he could not be a Priest, there being priests who offer gifts according to the law. (These perform divine service for a sample and shadow of heavenly things, as Moses, when about to construct the tabernacle, was admonished of God: "*See now, says he, that you make all things according to the pattern which was showed you in the Mount.*") Besides, he has now obtained a more excellent ministry, inasmuch as he is the mediator of a better institution,† which is established upon better promises. For if that first institution had been faultless, a place would not have been sought for a second. But finding fault, he says to them, "*Behold the days come, says the Lord, when I will complete a new institution with the house of Israel, and with the house of Judah: not according to the institution which I made with their fathers, at the time of my taking them by the hand to lead them out of the land of Egypt, when they did not abide in my institution, and I neglected them, says the Lord. For this is the institution which I will make with the house of Israel after these days, says the Lord: Adapting my laws to their understanding, I will write*

*No one.—Griesbach, †Covenant. ‡Covenant.

"them upon their hearts; and I will be to them a God, and they shall be to me a people." And they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me from the least of them to the greatest of them. Because I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." By saying, *"a new institution,"* he has made the former old. Now that which decays and waxes old, is ready to vanish.†

IX. Now, indeed, the first institution had both ordinances of worship, and a worldly holy place. For the first tabernacle, which is called holy, was set in order in which was both the candlestick, and the table, and the showbread. And behind the second vail, the tabernacle, which is called most holy, was set in order; having the golden censer, and the ark of the institution covered every where with gold, in which were the golden pot having the manna, and the rod of Aaron which budded, and the tables of the institution;‡ and above it the cherubim of glory, overshadowing the mercy seat; concerning which things we cannot at present speak particularly.

6. Now these things being thus set in order, the priests go at all times indeed into the first tabernacle, performing the services; but into the second tabernacle, the high priest alone goes once every year, not without blood, which he offers for his own, and the people's sins of ignorance. The Holy Spirit signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still stands, which was a figurative representation concerning the time being, during which both gifts and sacrifices are offered, which cannot, with respect to conscience, make him perfect who worships—only with meats and drinks, and divers immersions, and ordinances concerning the flesh, imposed until the time of reformation. But Christ being come a High Priest of the good things which are to be through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, has entered once into the holy places, not indeed by the blood of goats and of calves, but by his own blood, having obtained for us an eternal redemption. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the polluted, sanctified to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without fault to God, cleanse your conscience from dead works to worship the living God? And for this reason, of the new institution, he is a mediator, that his death being accomplished for the redemption of the transgressions of the first institution, the called may receive the promise of the eternal inheritance. For where an institution, there is a necessity that the death of the appointed sacrifice be brought in. For an institution is firm over dead sacrifices, seeing it never has force whilst the appointed sacrifice lives. Hence not even the first institution was dedicated without blood. *"For when*

*.Appendix, No. XCIII. †Appendix, No. LXXV.

‡The covenant, or law, on two stone tables.

"Moses had spoken every precept, in the law, to all the people, taking *"the blood of calves and of goats, with water and scarlet wool, and hyssop, he sprinkled both the book itself, and all the people;"* saying, *"This is the blood of the institution which God has commanded me to make with you."* Moreover, both the tabernacle, and all the vessels of the ministry, he in like manner sprinkled with blood. And almost all things, according to the law, were cleansed with blood; and without the shedding of blood there is no remission. There was a necessity therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices, but the heavenly holy places themselves, by sacrifices better than these. Therefore Christ has not entered into the holy places made with hands, the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account. Not, however, that he should offer himself, often as the high priest enters into the holy places every year with other blood; for then he must often have suffered since the foundation of the world: but now once, at the conclusion of the ages,* he has been manifested to abolish sin offerings by the sacrifice of himself. And, forasmuch as it is appointed to men once to die, and after that the judgment, even so Christ being once offered, in order to carry away the sins of many, will, to them who wait for him, appear a second time, without sin offering, in order to salvation.

X Wherefore the law containing a shadow only of the good things to come, and not the very image of these things, never can, with the same sacrifices which they offer yearly for ever, make those who come to them perfect. Since being offered, would they not have ceased? because the worshippers being once cleansed should have had no longer conscience of sins. Nevertheless in these a remembrance of sins is made yearly. Besides, it is impossible that the blood of bulls and of goats should take away sins. Wherefore when coming into the world he says, *"Sacrifice and offering thou dost not command; but a body thou hast prepared me. Whole burnt offerings and sin offerings thou art not pleased with. Then I said, Behold I come to do, O God, thy will which is written concerning me in the volume of the book."* Above, having said, certainly sacrifice, and offering, and whole burnt offerings, and sin offerings, (which are offered according to the law) thou dost not will, neither art pleased with: next, seeing he has said, *"Behold I come to do, O God, thy will,"* he takes away the first [will,] that he may establish the second. By which WILL, we are the sanctified, through the offering of the body of Jesus Christ once. And indeed every priest stands daily ministering and offering often the same sacrifices, which never can take away sins. But he having offered only one sacrifice for sins, through his whole life, sat down at the right hand of God; thenceforth waiting till his enemies be made the footstool of his feet. Wherefore, by one offering he has perfected for ever the sanctified. And even the Holy Spirit testi-

*Appendix, No. LXVI

fies this to us, according indeed to what was before mentioned: "*This is the institution I will make with them after these days, says the Lord: Having adapted my laws to their understandings, I will write them on their minds; and their sins and iniquities I will remember no more.*" Now, where remission of these is, no more offering for sin is needed.

Well then, brethren, having boldness into the entrance of the holy places, by the blood of Jesus, which entrance he has dedicated for us, a way new and living, through the vail, (that is, his flesh;) also having a great High Priest over the house of God, let us draw nigh, with a true heart, in full assurance of faith, being sprinkled in hearts from an evil conscience, and being washed in body with clean water, let us hold fast the confession of the hope unmoved; for faithful is he who has promised. And let us attentively consider one another, in order to the quickening of love and good works; not leaving off the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more as you see the day approaching.

26. For if we sin wilfully, after having received the knowledge of the truth, there remains no more sacrifice for sins, but some dreadful expectation of judgment, and a fiery anger which shall devour the adversaries. Any one who disregarded the law of Moses, died without mercy, by two or three witnesses. Of how much sorer punishment, think you, shall he be counted worthy, who has trampled under foot the Son of God, and reckoned the blood of the institution wherewith he was sanctified, a common thing, and has insulted the Spirit of favor? For we know him who has said, "*Vengeance belongs to me; I will repay, says the Lord;*" and again, "*The Lord will judge his people.*" It is a dreadful thing to fall into the hands of the living God. But call to remembrance the former days, in which, being enlightened, you sustained a great combat of afflictions; partly indeed, whilst you were made a spectacle both by reproaches and afflictions; and partly whilst you became companions of them who were so treated. For you even suffered with me in my bonds, and the spoiling of your goods you took with joy, knowing within yourselves that you have a better substance in heaven, even a permanent substance. Wherefore, cast not away your boldness, which has a great retribution. For you must persevere in doing the will of God, that you may obtain the promised reward. For yet a very little while, and He who is coming* will come, and will not tarry. Now the just by faith shall live; but if he draw back, my soul will not be well pleased with him. But we are not of them who draw back to destruction, but of faith to the salvation of the soul.

XI. Now faith is the confidence of things hoped for, and the evidence of things not seen † By this the ancients obtained reputation. By faith we understand that the worlds were produced by the command of God, to the end that the things which are seen might not seem to have been made of things which did appear.

* "*He that comes,*" a title of the Messiah. † Appendix, No. XCIV.

By faith Abel offered to God more sacrifice than Cain, on account of which he was testified to be righteous; God testifying this upon his gifts; and so by it, though dead, he still speaks. By faith Enoch was translated, that he might not see death, and was not found, because God had translated him; for before his translation it was testified that he pleased God. But without faith it is impossible to please God. For he who worships God, must believe that he is, and that he is a rewarder of them who diligently seek him. By faith Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith. By faith Abraham, when called to go out into a place which he should afterwards receive as an inheritance, obeyed, and went out, not knowing whither he was going. By faith, he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise: for he expected the city having foundations, of which city the builder and ruler is God. By faith even Sarah herself received strength for the conception of seed, and brought forth when past the time of age, because she judged him faithful who had promised. And therefore there sprang from one, who was dead to these matters, a race, as the stars of heaven in multitude, and as the sand which is on the sea shore, which is innumerable. All these died in faith, not having received the promised inheritance. For seeing the things promised afar off, and embracing them, they confessed that they were strangers and pilgrims in the land. Now they who speak such things, plainly declare that they earnestly seek their Father's country. For truly, if they had remembered that from which they came out, they might have had an opportunity to have returned to it. But indeed they strongly desired a better country, that is, a heavenly. Therefore God is not ashamed of them to be called their God, because he has prepared for them a city. By faith Abraham when tried, offered up Isaac: he who had received the promises, offered up even his only begotten, concerning whom it was said, *"Surely by Isaac a seed shall be to you:"* reasoning that God was able to raise him even from the dead, from whence he received him, even in a figure. By faith Isaac blessed Jacob and Esau, with respect to things to come. By faith, Jacob when dying, blessed each of the sons of Joseph, and worshipped, bowing on the top of his staff. By faith Joseph, when ending his life, made mention concerning the departing of the children of Israel, and gave commandment concerning his own bones. By faith Moses, when born, was hid three months by his parents, because they saw the child beautiful, and were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked off from them to the retribution. By faith he left Egypt, not being afraid

of the wrath of the king. For he courageously persevered, as perceiving the invisible God. By faith he appointed the passover, and the dashing of the blood; that he who destroyed the first born, might not touch theirs. By faith, they passed through the Red Sea, as by dry land, which the Egyptians attempting to do, were drowned. By faith the walls of Jericho fell down, having been encompassed seven days. By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace. And what shall I say more? for the time would fail me to speak of Gideon, and Barak, and Samson, and Jephthah, and David also, and Samuel, and the prophets,—who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,—quenched the strength of fire, escaped the edges of the sword, waxed strong from sickness, became valiant in battle, overturned the camps of the aliens. Women received their dead children by a restoration of them to life,* and others were beaten, not accepting deliverance, that they might obtain a better resurrection. And others had trial of mockings, and scourgings, and moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they died by the slaughter of the sword, they went about in sheep skins, and in goat skins, being destitute, afflicted, maltreated; of these the world was not worthy: they wandered in deserts, and mountains, and in caves and holes of the earth. Now all these, though commended on account of faith, did not receive the promise, God having provided something better for us, that they without us should not be made perfect.

XII. Wherefore, even we having so great a cloud of witnesses placed around us, laying aside every weight, and the sin† easily committed, let us run with perseverance the race set before us;‡ looking off to Jesus, the captain and perfecter of the faith; who for the joy which was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God. Wherefore, attentively consider him who endured such contradiction from sinners against himself, that you may not be weary, being faint in your souls. Not yet unto blood have you resisted, combatting against this sin. Besides, have you forgotten the exhortation, which reasons with you as with children, *“My son, do not think lightly of the Lord’s chastisement, neither faint when you are rebuked of him. For whom the Lord loves he chastises, and scourges every son whom he receives.”* If you endure chastisement, God behaves towards you as his children. For what son is there whom his father does not chastise? But if you be without chastisement, of which all sons are partakers, certainly you are bastards, and not sons. Farther, we have had fathers of our flesh, who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits, and live? For they, indeed, during a very few days, chastised us according to their

*As did the widow of Zarephath and the Shunamite—1 Kings, xvii. 21. 2 Kings, iv. 34. †Of apostacy. ‡Appendix, No. XCV.

pleasure; but he for our advantage, in order to our partaking of his holiness. Now no chastisement, indeed, for the present seems to be matter of joy, but of sorrow. Nevertheless, afterwards it returns the peaceful fruit of righteousness, to them who are trained by it. Wherefore, bring to their right position, the arms which hang down, and the weakened knees. And make smooth paths for your feet, that that which is lame, may not be put out of joint, but rather healed. Pursue peace with all men, and holiness, without which no one shall see the Lord: carefully observing, lest any one come short of the favor of God, lest some bitter root springing up, trouble you, and by it many be polluted; lest there be any fornicator, or profane person, as Esau, who for one meal gave away his birthrights. And you know that although afterward he wished to inherit the blessing, he was reprobated: for he found no scope for effecting a change, though he earnestly sought the blessing with tears. Now you are not come to a tangible mountain which burned with fire, and to blackness, and to darkness, and to tempest, and to the noise of a trumpet, and to the sound of words, the hearers of which earnestly entreated *that there might not be added to them a word*, for they could not bear this threat, *"Even if a beast touch the mountain, it shall be stoned or shot through with an arrow."* And so terrible was that which appeared, that Moses said, *"I am exceedingly afraid and quake."* But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers; to the general assembly and congregation of the first born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Institution, and to the blood of sprinkling which speaks better things than that of Abel. Take care that you refuse not him speaking. For if they did not escape who refused him who spoke on earth, much more we shall not escape who turn away from him speaking from heaven.

His voice then shook the earth. But now he has promised, saying, *"Yet once I shake not the earth only, but also the heavens."* Now this speech, *"yet once,"* signifies the removing of the things shaken, as of things which were constituted, that the things not to be shaken may remain. Wherefore, we having received a kingdom not be shaken, let us have gratitude whereby we may worship God acceptably, with reverence and religious fear. For even our God is a consuming fire.

XIII. Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained heavenly messengers, without knowing them. Remember them who are in bonds, as jointly bound, and them who suffer evil, as being yourselves also in the body. Let marriage be honorable among all, and the bed be unpolluted: for fornicators and adulterers God will judge. Let your behavior be without the love of money, being contented with the things you have. For himself has said, *"I will never leave you, neither will I utterly forsake you."* So that taking courage, we may say, *"The Lord is my helper, and I will not fear what man can do to me."* Remember your rulers who have spoken to you the

word of God: observing carefully the issue of their conduct, imitate their faith. Jesus Christ, yesterday, and to-day, is the same, and for ever. Be not tossed about with various and foreign doctrines, for it is good that the heart be established with gratitude not by meats, through which they have not been profited, who walk in them. We have an altar, of which they have no right to eat, who worship in the tabernacle. For of those animals, whose blood is brought as a sin offering into the holy places by the high priest, the bodies are burnt without the camp. Therefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Well then, let us go forth with him out of the camp, bearing his reproach. For we have not here an abiding city, but we earnestly seek one to come. And through him let us offer up the sacrifice of praise continually to God, namely, the fruit of our lips, confessing to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. Obey your rulers, and submit yourselves, for they watch for your souls, as those who must give account. Obey them that they may do this with joy, and not with mourning: for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, willing in all things to behave well. And I the more earnestly beseech you to do this, that I may be restored to you the sooner. Now may the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting institution, make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. Now I beseech you, brethren, suffer this word of exhortation, for indeed I have sent it to you in brief. Know that our brother Timothy is sent away, with whom, if he come soon, I will see you. Salute all your rulers, and all the saints. They of Italy salute you: Favor be with you all. Amen.

THE
EPISTLE
OF THE
APOSTLE JAMES.

—
WRITTEN FROM JUDEA, A. D. 63.
—

I. JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion; health.

My brethren, count it all joy when you fall into divers trials; knowing that the proof of your faith works out patience. Let patience therefore have a perfect work, that you may be perfect and complete, deficient in nothing. If any of you be deficient in wisdom, let him ask it of God, who gives to all men liberally, and upbraids not, and it shall be given to him. But let him ask in faith, being not at all irresolute: for he who is irresolute is like a wave of the sea, driven of the wind, and tossed. Now let not that man think he shall receive any thing from the Lord.—A man unsteady in his opinions is in all his actions inconstant.*

9. Moreover, let the brother who is low, glory in his exaltation; and the rich in his humiliation. For, as a flower of an herb, he shall pass away.—For the sun rises with a burning heat, and withers the herb, and the flower thereof falls down, and the beauty of the appearance thereof perishes: so also the rich man shall wither in his ways.

Blessed is the man who sustains trial; for, becoming an approved person, he shall receive the crown of life, which the Lord has promised to them who love him. Let no one who is tempted say, Certainly I am tempted by God: for God is incapable of being tempted by evil things, and he tempts no one. But every one is tempted of his own lust, being drawn away and enticed by it. Then lust, having conceived, brings forth sin; and sin, being perfected, brings forth death.

Be not deceived, my beloved brethren: every good gift, and every perfect gift, is from above, descending from the Father of lights, with whom there is no variableness, nor shadow of turning. Of his own will, he has impregnated us by the word of truth, in order that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man does not work out the righteousness of God.† Wherefore, putting away all filthiness, and overflowing of maliciousness, embrace with meekness the implanted word, which is able to save your souls. And be doers

*Appendix, No. XCVI.

†The righteousness which God requires of us.—Dr. Campbell.

of the word, and not hearers only, deceiving yourselves by false reasoning. For if any one be a hearer of the word, and not a doer, he is like a man who views his natural face in a looking-glass; for he looks at himself, and goes away, and immediately forgets what kind of person he was. But he who looks narrowly into the perfect law which is of liberty, and continues: he not becoming a forgetful hearer, but a doer of its work, shall, in so doing, be happy. If any one among you think to be religious who bridles not his tongue, but deceives his own heart, of this person the religion is false. Pure religion, and undefiled with God, even the Father, is this; to take care of orphans and widows in their affliction, and to keep one's self unspotted by the world.

II. My brethren, do not hold the faith of the glory of our Lord Jesus Christ with partial regard for persons?—For if there enter into your synagogue a man having gold rings on his fingers, and with splendid clothing, and there enter likewise a poor man with sordid raiment; and you look on him who has the clothing which is splendid, and say to him, Sit you here honorably; and say to the poor man, Stand you there, or, Sit here at my footstool: indeed do you not make a difference within yourselves, and are become judges who reason ill? Harken, beloved brethren, has not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he has promised to them who love him? But you have despised the poor. Do not the rich exceedingly oppress you? and themselves drag you to the judgment seats? Do not they defame that excellent name which is named on you?—If now indeed you fulfil a law, which according to scripture is a royal one, namely, "*You shall love your neighbor as yourself*," you do well. But if you have respect of persons, you work sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, but shall fail with respect to one precept, has become guilty of all. For he who commanded, "*Do not commit adultery*," has commanded also, "*Do not kill*." Now if you commit not adultery, but kill, you have become a transgressor of the law. So speak, and so do, as those who shall be judged by a law of liberty; for judgment without mercy, will be to him who showed no mercy. But mercy will exult over judgment to him who showed mercy.

14. What is the advantage, my brethren, if any one say he have faith, but have not works? Can this faith save him? For if a brother or a sister be naked, or destitute of daily food, and any one of you say to him, 'Depart in peace: be warmed, and be filled;' yet give them none of the things needful for the body, what is the advantage? So also faith if it have not works, is dead, being by itself. Also one may say, 'You have faith, and I have works; show me your faith without your works, and I will show you my faith by my works.' You believe that there is one God; you do well: even the demons believe this and tremble.* Besides, would you know, O false man, that faith without works is dead? Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?

* *Appendix, No. LXXI.*

You see that his faith co-operated with his works, and by works his faith was perfected. And so that scripture was confirmed which says, "*Abraham believed God, and it was counted to him for righteousness: and he was called the friend of God.*" You see therefore that by works a man is justified, and not by faith only. And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road? For as the body without the spirit is dead, so also faith without works is dead.

III. Do not become many teachers, my brethren, knowing that we shall receive a severer sentence. For in many things we all offend. If any one offend not in word, he is a perfect man, able to rule even the whole body. Behold, into the mouths of horses we put bits to make them obedient to us, and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven by fierce winds, are turned about by a very small helm, whithersoever the force of the pilot wills: so also the tongue is a little member, yet it works mightily. Behold how much wood a little fire kindles! Now the tongue is a fire, a world of iniquity; the tongue is so placed among our members, that it defiles the whole body, and sets the wheel of nature in a blaze, and is set on blaze from hell. Now every species of wild beasts, and of birds, and of serpents, and of sea monsters, is subdued, and has been subdued by man. But the tongue of men no one can subdue; it is an unruly evil thing, full of deadly poison. With it we bless God, even the Father, and with it we curse men, who were made after the likeness of God. Out of the same mouth goes forth a blessing and a curse. My brethren, these things ought not so to be. Does a fountain send forth from the same opening, sweet water and bitter? Can a fig tree, my brethren, produce olives? or a vine figs? So no fountain can yield salt and sweet water. Is any one wise and intelligent among you? let him show, by good behavior, his works with meekness of wisdom. But if you have bitter anger and strife in your heart, do not boast and lie against the truth. This is not the wisdom which comes from above, but is earthly, animal, and demoniacal. For where anger and strife, there tumult and every evil work. But the wisdom from above, is first indeed pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality, and without hypocrisy. Besides, the fruit of righteousness with peace, is sown by them who practise peace.

IV. Whence wars and fightings among you? Come they not hence, even from your lusts which war in your members? You strongly desire, and have not; you kill, and are zealous, and cannot obtain. You fight and war, but have not, because you ask not. You ask, and do not receive, because you ask wickedly, that you may spend upon your lusts. Adulterers and adulteresses, do you not know that the friendship of the world is enmity against God. Whosoever therefore will be a friend of the world, is the enemy of God. Do you think that the scripture speaks falsely? And does the Spirit who dwells in us strongly incline to rage?—No. But he gives greater favor. For he says, "*God resists the proud, but gives favor to the humble.*" There-

fore be subject to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands you sinners, and purify your hearts you men of two minds. Be exceedingly afflicted, and mourn, and weep; and let your laughter be turned into mourning, and your joy into sadness. Be humbled in the presence of the Lord, and he will lift you up. Speak not against one another, brethren. He who speaks against his brother, and condemns his brother, speaks against the law, and condemns the law. But if you condemn the law, you are not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy. Who are you, that condemns another? Come now, you who say, 'To-day, or to-morrow, we will go to such a city, and will abide there one year, and make merchandize, and get gain;' who do not know what shall be to-morrow. For what is your life? A smoke indeed it is, which appears for a little while, and then disappears. Instead of which you ought to say, If the Lord will, and we shall live, certainly we will do this or that. But now you boast of your proud speeches; all boasting of this sort is bad. Wherefore to him who knows to do good, and does it not, it is to him sin.

V. Come now, you rich men, weep, howl, on account of your miseries which are coming upon you. Your riches are putrified, and your garments are moth-eaten. Your gold and silver are eaten with rust, and the rust of them will be a witness against you, and will eat your bodies as fire. You have treasured up misery in the last days. Mark! the hire of the laborers who have reaped your fields, which is fraudulently kept back by you, cries; and the cries of the reapers have entered into the ears of the Lord of hosts. You have lived luxuriously on the earth, and have been wanton; you have fattened your hearts, as for a day of slaughter. You have condemned, you have killed the Just One, who did not resist you. Wherefore be patient, brethren, to the coming of the Lord. Behold the husbandman, who expects the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain. Be you also patient: strengthen your hearts; for the coming of the Lord draws nigh. Be not inwardly incensed against one another, brethren, lest you be condemned: behold the Judge stands before the door. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering evil, and of patience. Behold we call them blessed who are patient. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is very compassionate and merciful. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath. But let your Yes be Yes, and your No, No, that you may not fall under condemnation. Does any one among you suffer evil? Let him pray. Is any one cheerful? Let him sing psalms. Is any one sick among you? Let him send for the seniors of the congregation, and let them pray over him, having anointed him with oil in the name of the Lord. And the prayer of faith will save the sick person, and so the Lord will raise him up. And although he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that you may be healed. The

inwrought prayer of the righteous man avails much. Elias was a man frail and mortal like us, and he prayed fervently that it might not rain, and it did not rain upon the land for three years and six months. And again he prayed, and the heaven gave rain, and the land brought forth its fruit. Brethren, if any one among you be seduced from the truth, and any one turn him back, let him know that he who turns a sinner back from the error of his way, will save a soul from death, and will cover a multitude of sins.

FIRST EPISTLE

OF THE

APOSTLE PETER.

—
WRITTEN FROM ROME, A. D. 64.
—

I. PETER, an apostle of Jesus Christ, to the sojourners of the dispersion, of Pontus, Galatia, Cappadocia, Asia, and Bithynia, elected—according to the predetermination* of God the Father, through a sanctification of Spirit, in order to obedience, and sprinkling of the blood of Jesus Christ: May favor and peace be multiplied to you.

3. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead—to an inheritance incorruptible and undefiled, and unfading, preserved in the heavens for us, who by the power of God are guarded through faith to the salvation prepared to be revealed in the last time. On account of this be exceeding glad, though for a little while, still (since it is needful) you are made sorry by divers trials; that the trying of your faith, (much more precious than of gold which perishes, though proved by fire,) may be found to praise, and honor, and glory, at the revelation of Jesus Christ; whom, not having seen, you love; on whom, not now looking, but believing, you greatly rejoice in him, with joy unspeakable and full of glory—receiving the reward of your faith, even the salvation of your souls. Concerning which salvation the prophets inquired accurately, and searched diligently, who have prophesied concerning the favor to be bestowed on you; searching diligently of what people, and what kind of time, the Spirit of Christ who was in them did signify, when he testified before, the sufferings for Christ, and the glories following these.—To them it was revealed, that not concerning themselves, but us, they ministered these things; which things have now been reported to you by them who have declared the glad tidings to you with the Holy Spirit sent down from heaven; into which things heavenly messengers earnestly desire to look attentively. Wherefore, having the loins of your mind girded, and watching, perfectly hope for the gift to be brought to you at the revelation of Jesus Christ. As obedient children, do not fashion yourselves according to the former lusts, in your ignorance. But as he who has called you is holy, be you also holy in all your behavior. For it is written, "*Be you holy, because I am holy.*" And seeing you call on the Father, who, without respect of persons, judges according to every man's work, pass the time of your sojourning here in fear; knowing that not with corruptible things, as silver and gold, you were redeem-

ed from your foolish behaviour, delivered to you by your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot; predetermined, indeed, before the foundation of the world, but manifested in these last times for you, who through him believe in God, who raised him up from the dead, and gave him glory, that your faith and hope might be in God. Wherefore, having purified your souls by obeying the truth through the Spirit, to unfeigned brotherly love, you will love one another from a pure heart continually; having been regenerated, not of corruptible seed, but incorruptible, through the word of the living God which remains *for ever*. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower of it falls down; but the word of the Lord remains for ever." Now this is that word which has been proclaimed as glad tidings to you.

II. Wherefore, laying aside all malice, and all guile and hypocrisies, and envyings, and all evil speakings, as new-born babes, earnestly desire the unadulterated milk of the word, that you may grow thereby. Because, indeed, you have tasted that the Lord is good. To whom coming, as to a living stone, rejected indeed of men, but chosen by God, and precious; you also, as living stones, are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices, most acceptable to God, through Jesus Christ. For even it is contained in the scripture, "*Behold I place in Zion a chief corner stone, selected and precious: whosoever trusts in it shall not be ashamed.*" There is honor, therefore, to you who trust; but to the distrustful, the stone which the builders rejected, is made the head of the corner; also a stone of stumbling and a rock of offence. The disobedient stumble against the word, to which indeed they were placed. But you are an elected race, a kingly priesthood, a holy nation, a purchased people, that you should declare the perfections of him who has called you from darkness into his marvellous light: who formerly were not a people, but now are a people of God; who had not obtained mercy, but now have obtained mercy. Beloved, I beseech you, as sojourners and travellers, abstain from fleshly lusts, which war against the soul. Have your behaviour among the Gentiles comely, that whereas they speak against you as evil doers, when they behold some of your good works, they may glorify God in the day of visitation. Be subject, therefore, to every human establishment of magistrates for the Lord's sake; whether to the king, as supreme; or to governors, as those sent by him for the punishment indeed of evil doers, but praise of them who do good. For so is the will of God, that by doing good you put to silence the ignorance of foolish men. Live as freemen; yet do not use your freedom as a covering of wickedness. But live as bondmen of God. Honor all your superiors: love the brotherhood: fear God: honor the king. Household servants, be subject to your lords, with all reverence, not only to the good and gentle, but also to the froward. For this is an acceptable thing, if any one from conscience of God's command sustain sorrows, suffering unjustly. But what praise is due, if, when you commit faults and are buffeted, you bear it patiently? Yet if, when you do well, and suffer, you bear it patiently, this is an accep-

table thing with God. Besides, to this you were called; for even Christ suffered for us, leaving us a pattern that you should follow in his footsteps; who did no sin, neither was guile found in his mouth: who, when he was reviled, did not revile in return; when he suffered, he did not threaten, but committed his cause to him who judges righteously. He himself carried off our sins in his own body on the tree, that we, being freed from sins, should live to righteousness: by whose own stripes you are healed. For you were as sheep going astray, but are now returned to the Shepherd and Overseer of your souls.

III. In like manner, wives, be in subjection to your own husbands, that even if any of them obey not the word, they, without a word, may be won by the behavior of the wives, when they behold your chaste behaviour joined with reverence. Of these let the adorning be, not what is outward [only,] of plaiting of hair, and of putting round golden chains, or of putting on clothes. But let the hidden man of the heart be adorned with the incorruptible ornament of a meek and quiet spirit, which is in the sight of God of great value. For thus, anciently, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord, whose daughters you have become by doing well, and not being frightened with any terror. In like manner, husbands, dwell with your wives according to knowledge, giving honor to the wife as the weaker vessel, and as joint heirs of the favor of life, in order that your prayers be not hindered. Finally, be all of one mind, sympathizing, lovers of the brethren, tender-hearted, courteous.—Not returning evil for evil, or railing for railing; but, on the contrary, bless: knowing that to this you were called, that you might inherit the blessing. “For he who is desirous to enjoy life, and to see good days, let him restrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil, and do good: let him seek peace and pursue it. For the eyes of the Lord are upon the righteous, and his ears are open to their supplication. But the face of the Lord is against the workers of iniquity.” Besides, who is he that will do evil to you if you be imitators of the Good One? Nevertheless, although you even suffer for righteousness’ sake, blessed are you. Therefore, do not fear their fear, neither be troubled.—But sanctify the Lord God in your hearts, and be always prepared for giving an answer with meekness and reverence to every one who asks of you a reason for the hope which is in you. Hold fast a good conscience, that whereas they speak against you as evil doers, they may be put to shame who arraign your good behavior in Christ. For it is better, as well-doers, to suffer, if the will of God appoints it, than as evil doers. For even Christ has once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit. By which also he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited in the days of Noah, while an ark was preparing, in which few, that is, eight souls, were effectually saved by water.—To which water, the antitype immersion, (not the putting away of the filth of

the flesh, but the answer of a good conscience toward God) now saves us also through the resurrection of Jesus Christ, who, having gone into heaven, is at the right hand of God; heavenly messengers, and authorities, and powers, being subjected to him.

IV. Christ, then, having suffered for us in the flesh, do you also arm yourselves with the same mind: for he who has suffered in the flesh, has rested from sin; so that he no longer lives his remaining time in the flesh to the lusts of men, but to the will of God. For the time which has passed of life, is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousnesses, lusts, excesses in wine, revellings, carouses, and abominable idolatries. On which account they wonder that you do not run with them into the same sink of debauchery, reviling you. They shall give account to him, who is prepared to judge the living and the dead. Besides, for this purpose the gospel has been proclaimed even to the dead, that although they might be condemned indeed by men in the flesh, yet they might live eternally by God in the Spirit.

7. Now the end of all things has approached. Be therefore sober, and watch unto prayers. And above all things have fervent love to one another, for love will cover a multitude of sins. Be hospitable to one another, without murmurings. Let every one according as he has received a spiritual gift, minister it to one another, as good stewards of the manifold favor of God. If any one speak, let him speak as the oracles of God require. If any one minister, let him do it as from the strength which God supplies, that in all things God may be glorified through Jesus Christ, to whom be the glory and the power for ever and ever. Amen. Beloved, wonder not at the fiery trial among you, which is to you for a trial, as if some strange thing happened to you. But, seeing you partake of the sufferings of Christ, rejoice, that also at the revelation of his glory you may rejoice, leaping for joy. If you be reproached for the name of Christ, you are happy, because the Spirit of glory and of God rests upon you. By them indeed he is evil spoken of, but by you he is praised. Wherefore, let none of you suffer as a murderer, or a thief, or a malefactor, or as a meddling person. However, if any one suffer as a christian, let him not be ashamed, but let him even glorify God on that account. Indeed, the time is come that punishment must begin at the house of God, and if it begin first at us, what will the end be of them who obey not the gospel of God? And, if the righteous with difficulty escape, where will the ungodly and the sinner show themselves? Wherefore, let even those who suffer by the will of God, commit their own lives to him in well doing, as to a faithful Creator.

V. The seniors who are among you I exhort, who am also a senior, even a witness of the sufferings of Christ, and also a partaker of the glory which is to be revealed. Feed the flock of God which is with you; exercising the overseer's office, not by constraint, but willingly; neither for the sake of base gain, but from good disposition; neither as lording it over the heritage of God, but being patterns to the flock; and when the Chief Shepherd shall appear, you shall receive the crown of glory, which fades not away:

For the like reason, you younger persons, subject yourselves to the seniors. Yes, all be subject to one another, and be clothed with humility; for God resists the proud, but gives favor to the humble. Be humbled, therefore, under the strong hand of God, that he may exalt you in due time. Cast all your anxious care on him, because he cares for you. Be sober, be vigilant; your adversary, the devil, is walking about as a roaring lion, seeking whom he may swallow up. Him resist stedfast in the faith, knowing that the same kinds of sufferings are accomplished in your brethren who are in the world. And may the God of all favor, who has called us to his eternal glory by Christ Jesus, after you have suffered a little, himself make you complete, support, strengthen, establish you. To him be the glory, and the dominion for ever and ever. Amen. By Sylvanus, a faithful brother, (as I conclude,) I have written to you in few words, exhorting you, and strongly testifying that this is the true favor of God in which you stand. The *congregation which is* at Babylon, elected jointly with you, and Mark my son, salute you. Salute one another with a kiss of love. Peace to you all who are in Christ Jesus. *Amen.*

THE
SECOND EPISTLE
OF THE
APOSTLE PETER.

—
WRITTEN FROM ROME, A. D. 64.
—

I. SYMEON PETER, a servant and apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ: Favor and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord.

3. Certainly his divine power has gifted to us all things which are necessary to life and godliness, through the acknowledgment of him who has called us to glory and courage. By whom the greatest, even precious promises, are gifted to us, that by these you may become partakers of the divine nature, fleeing away from the corruption which is in the world through lust. And for this very reason, indeed, giving all diligence, join to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, the love of the brethren; and to the love of the brethren, love to all men; for these things being in you, and abounding, make you to be neither slothful, nor unfruitful, in the knowledge of our Lord Jesus Christ. But he who has not these things is blind, shutting his eyes, and taking up a forgetfulness of the purification of his old sins. Wherefore the rather, brethren, earnestly endeavor to make your calling and election sure; for doing these things, you shall never at any time fall; and thus there shall be richly ministered to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore, I will not neglect to put you always in remembrance concerning these things, although, you know, and are established in the present truth. Yes, I think it fit, as long as I am in this tabernacle, to stir you up, by putting you in remembrance, knowing that the putting away of my tabernacle is soon to happen, even as our Lord Jesus Christ has showed me. Therefore I will carefully endeavor, that you may be able after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were beholders of his greatness; when indeed he received from God the Father, honor and glory, a voice of this kind being brought to him from the magnificent glory; *"This is my Son, the beloved, with whom I am well pleased."* And this voice we heard brought from heaven, being with him on the holy mountain. And so we have the prophetic word more firm, to which you do well to take heed;

as to a lamp shining in a dark place, until the day dawn, and the morning star arise in your hearts. Knowing this first, that no prophecy of scripture is of private impulse;* for never, at any time, was prophecy brought by the will of man, but the holy men of God spoke, being moved by the Holy Spirit.

H. But there were also false prophets among the people, even as among you there will be false teachers, who will privately introduce destructive sects, denying even the Lord who bought them, bringing on themselves swift destruction. And many will follow their destructions, on account of whom the way of truth will be evil spoken of. And through covetousness they will make merchandize of you, by fictitious tales. To them the punishment threatened of old lingers not, and their destruction slumbers not. For if God did not spare the heavenly messengers who sinned, but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment; and did not spare the old world, but saved Noah, a proclaimer of righteousness, the eighth who was saved, when he brought the flood upon the world of the ungodly; and having reduced to ashes the cities of Sodom and Gomorrah, punished them with an overthrow, placing them an example to those who afterward would live ungodly, and rescued righteous Lot, exceedingly grieved by the lewdness of the behavior of the lawless; [will he spare them?] For that righteous man dwelling among them, by seeing and hearing, tormented his righteous soul from day to day with their unlawful works. The Lord knows to rescue the godly out of temptation, and to keep in ward the unrighteous, to the day of judgment to be punished; and especially those who go after the flesh in the lust of pollution, and who despise government: being audacious, self-willed, they do not fear to revile dignities. Whereas heavenly messengers, who are greater in strength and power, do not bring a reviling accusation against them before the Lord. But these, as natural irrational animals, made for capture and destruction, speaking evil of matters which they do not understand, shall be utterly destroyed by their own corruptions, receiving the due reward of unrighteousness. They reckon riot which is in the day, pleasure. They are spots and causes of reproach, living in riot by their own deceits, when they feast with you. They have eyes full of an adulteress, and which cease not from sin. They allure unstable souls. They have a heart exercised in covetous practices; children of the curse. Having forsaken the straight way, they have wandered, following in the way of Balaam the son of Bosor, who loved the hire of unrighteousness; but received a rebuke for his own transgression, (a dumb beast speaking in man's language, forbade the madness of the prophet.) These teachers are wells without water; clouds driven by a tempest, for whom the blackness of darkness is reserved for ever: because speaking great swelling words of falsehood, they allure by the lusts of the flesh, even by lasciviousnesses, those who have actually fled away from them who are living in error. They promise them liberty, themselves being

*Appendix, No. XCVIII

slaves of corruption. For by what a man is conquered, by that also he is enslaved. Now if having fled away from the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, being again entangled in these they are overcome, the last pollutions become worse to them than the first. Therefore, it had been better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. But the saying of the true proverb has happened to them: "*The dog is turned again to his own vomit; and the washed hog to its wallowing slough.*"

III. Beloved, this second epistle I now write to you, in which epistles I stir up your sincere mind to remembrance: to recollect the words before spoken by the holy prophets, and the commandment of us the apostles of the Lord and Saviour. Knowing this first, that scoffers will come in the last of the days, walking after their own lusts, and saying, 'Where is the promise of his coming?' 'for from the time the fathers have fallen asleep, all things continue 'as at the beginning of the creation.' But this wilfully escapes them, that by the word of God the heavens were of old, and the earth subsisting from the water, and by water, by which the world that then was being deluged with water perished. But the present heavens and the earth, by the same word are treasured up, being kept for fire against the day of judgment, and destruction of ungodly men. But this one thing, let it not escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord who has promised, does not delay in the manner some account delaying; but he exercises long suffering towards us, not desiring that any should perish, but that all should come to reformation. However, as a thief, the day of the Lord will come, in which the heavens shall pass away with a great noise, and the elements burning, shall be dissolved, and the earth, and the works thereon, shall be utterly burned. Seeing then, all these things shall be dissolved, what sort of persons ought you to be?—Such as by holy behaviour and godliness, are expecting, and earnestly desiring, the coming of the day of God, in which the heavens being set on fire, shall be dissolved, and the elements burning, shall be melted. Nevertheless, according to his promise, we expect new heavens, and a new earth, in which dwells righteousness. Wherefore, beloved, expecting these things, diligently endeavor to be found of him spotless, and irreproachable, in peace. And the long suffering of our Lord, reckon to be for salvation, as also our beloved brother Paul, according to the wisdom given to him has written to you. As indeed in all his epistles, speaking in them concerning these things: in which there are some things hard to be understood, which the unteachable and unstable wrest, as they do also the other scriptures, to their own destruction. Therefore, beloved, foreknowing these things, be on your guard, lest being carried away with others by the deceit of the lawless, you fall from your own steadfastness. But grow in favor, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and to the day of eternity. Amen.

THE
FIRST EPISTLE
OF THE
APOSTLE JOHN.

—
WRITTEN FROM EPHESUS, A. D. 80.
—

I. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled concerning the living word. (For the life was manifested, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father, and was manifested to us.) That which we have seen and heard, we declare to you, that you also may have fellowship with us: and our fellowship truly is with the Father, and with his Son Jesus Christ. And these things we write to you, that your joy may be complete.

5. Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. If we say, Certainly we have fellowship with him, although we walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just so that he can forgive sins to us, and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things I write to you, that you may not sin. Yet if any one has sinned, we have an advocate with the Father, Jesus Christ the Just One. And he is a propitiation for our sins, and not for ours only, but even for those of the whole world. And by this we know that we have known him, if we keep his commandments. He who says I have known him, and does not keep his commandments, is a liar and the truth is not in this man. But whosoever keeps his word, truly in this man the love of God is perfected. By this we know that we are in him. He who says he abides in him, ought himself also so to walk, even as he walked.

Brethren, I do not write a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning. On the other hand, I write to you a new commandment, which is true concerning him and concerning you. For the darkness is passing away, and the light which is true now shines. He who says he is in this light, and yet hates his brother, is in the darkness until now. He who loves his brother abides in this light,

and there is no stumbling block to him. But he who hates his brother, is in the darkness, and walks in that darkness, and does, not know whither he goes, because the darkness has blinded his eyes. Little children, I write to you, because your sins are forgiven you on account of his name. Fathers, I write to you, because you have known him from the beginning. Young men, I write to you, because you have overcome the wicked one. Young children, I write to you, because you have known the Father. Fathers, I have written to you, because you have known him from the beginning. Young men, I have written to you, because you are strong, and the word of God abides in you, and you have overcome the wicked one. Love not the world, neither the things which are in the world. If any one love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Now the world passes away, and the lust thereof. But he who does the will of God abides for ever. Young children, it is the last period. And as you have heard that the antichrist comes, so now there are many antichrists, whence you know that it is the last period. They went away from us, but they were not of us. For, if they had been of us, they would have abode with us; but they went away, that they might be made manifest, that they were not all of us. But you have an unction from the Holy Spirit, and know all things. I have not written to you because you know not the truth, but because you know it, and that no lie is of the truth. Who is a liar, but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. Whosoever denies the Son, does not acknowledge the Father. Therefore, let what you have heard from the beginning abide in you. If what you have heard from the beginning abide in you, you also shall abide in the Son, and in the Father. For this is the promise which he has promised to us, even the life which is eternal. These things I have written to you concerning them who deceive you; although the unction which you have received from him abides in you, and you have no need that any one should teach you, unless as the same unction teaches you concerning all things, and is truth, and is no lie. Wherefore, as it has taught you, abide in him. Now, therefore, little children, abide in him, that when he shall appear, we may have confidence, and may not be put to shame by him at his coming. If you know that he is righteous, you know that every one who works righteousness has been begotten of him.

III. Behold how great love the Father has bestowed on us, that we should be called the children of God! For this reason the world does not know us, because it does not know him. Beloved, now we are the children of God; but it does not yet appear what we shall be. However, we know that when he shall appear, we shall be like him, for we shall see him as he is. And every one who has this hope in him, purifies himself, even as he is pure. Every one who works sin, works also the transgression of law; for sin is the transgression of law. Moreover, you know that he

was manifested that he might take away our sins: and sin is not in him. Whoever abides in him does not sin. Whoever sins has not seen him, neither has known him. Little children, let no one deceive you: he who works righteousness, is righteous, even as God is righteous. He who works sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whoever has been begotten of God does not work sin; because his seed abides in him; and he cannot sin, because he has been begotten of God. By this the children of God are discovered, and the children of the devil: whoever works not righteousness, is not begotten of God, neither he who loves not his brother. For this is the message which you have heard from the beginning, that we should love one another. Not being begotten of the wicked one, as Cain was, who slew his brother. And on account of what did he slay him?—Because his own works were wicked, and his brother's righteous. Do not wonder, my brethren, that the world hates you. We know that we have passed away from death to life, because we love the brethren. He who loves not his brother abides in death. Every one who hates his brother is a manslayer, and you know that no manslayer has eternal life abiding in him. By this we have known the love of God,* that he laid down his life for us; therefore we ought to lay down our lives for the brethren. Whoever, therefore, has the goods of this world, and seeing his brother having need, and yet shuts up his bowels from him, how abides the love of God in him? My little children, let us not love in word, nor in tongue only, but in deed and in truth. For by this we know that we are of the truth, and shall assure our hearts before him. But if our heart condemn us, certainly God is greater than our heart, and knows all things. Beloved, if our heart do not condemn us, we have confidence with God. And whatever we ask, we receive from him, because we keep his commandments, and work the things which are pleasing in his sight. For this is his commandment, that we should believe on the name of his Son Jesus Christ, and should love one another, as he gave commandment to us. Now he who keeps his commandments abides in him, and he in him: and by this we know that he abides in us, even by the Spirit which he has given to us.

IV. Beloved, do not believe every spirit, but try the spirits, whether they be from God; because many false prophets are gone forth into the world. By this you know the Spirit of God: every spirit that confesses Jesus Christ has come in the flesh, is from God. And every spirit that does not confess Jesus, is not from God; and this is that spirit of antichrist, which you have heard that it comes, and now is in the world already. You are of God, little children, and have overcome them; because greater is he who is with you, than he who is with the world. They are of the world, therefore they speak from the world, and the world hearkens to them. We are of God; he who knows God, hearkens

*“Of him.”—Griesbach. App. No. XCIX.

to us. He who is not of God, hearkens not to us. By this we know the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is from God. And every one who loves has been begotten of God, and knows God. He who does not love, does not know God; for God is love. By this the love of God to us was manifested, that God sent forth his Son, the only begotten, into the world that we might live through him. In this is love, not that we loved God, but that he loved us, and sent forth his Son to be a propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love another, God abides in us, and his love to us is made perfect. By this we know that we abide in him, and he in us, because he has given us the gift of his Spirit. Now we have seen and bear testimony, that the Father has sent forth his Son to be the Saviour of the world. Whoever will confess that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love which God has to us. God is love; wherefore he who abides in love, abides in God, and God in him. By this the love is perfected in us, so that we can have boldness in the day of judgment, because as he is, so we are in this world. Fear is not in love; but perfect love casts out fear: because fear has torment. Wherefore, he who fears, is not perfected in love. We love him, because he first loved us. If any one say, 'Certainly I love God,' and yet hate his brother, he is a liar. For he who loves not his brother whom he has seen, how can he love God whom he has not seen? Moreover, this commandment we have from him, That he who loves God, love his brother also.

V. Every one who believes that Jesus is the Christ, has been begotten of God: and every one who loves the begetter, loves also the begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not burdensome, because all that is begotten of God overcomes the world. And this is the victory which overcomes the world, even our faith. Who is it that overcomes the world, but he who believes that Jesus is the Son of God? This is he who came by water and blood, even Jesus the Christ; not by the water only, but by the water and the blood. And it is the Spirit who testified; because the Spirit is truth.—Farther, *there are three who bear testimony in heaven: the Father, the Word, and the Holy Spirit; and these three are one.** And there are three who bear testimony on earth: the Spirit, and the water, and the blood; and these three agree in one. If we receive the testimony of men, the testimony of God is greater. Now, this is the testimony of God which he has testified concerning his Son.—(He who believes on the Son of God, has the testimony in himself. He who believes not God, has made him a liar, because he has not believed the testimony which God has testified concerning his Son.) Now

*The authenticity of this verse is doubted by many excellent and learned men.

this is the testimony, that God has given to us eternal life: and this life is through his Son.—He who acknowledges the Son, has this life. He who acknowledges not the Son of God, has not this life.

These things I have written to you, that you may know that you have eternal life; that you may continue to believe on the name of the Son of God. And this is the boldness which we have with him, that if we ask any thing according to his will, he hearkens to us. And if we know that he hearkens to us concerning whatever we ask, we know that we shall obtain the petitions which we have asked from him. If any one see his brother sinning a sin not to death, let him ask God, and he will grant to him life for those who sin not to death. There is a sin to death. I do not say concerning it, that you should ask. All unrighteousness is sin. But there is a sin not to death. We know that whoever has been begotten of God does not sin, because he who is begotten of God guards himself, and the wicked one does not lay hold on him.

We know that we are begotten of God. But the whole world lies under the wicked one. Moreover, we know that the Son of God has come, and has given us understanding, that we might know the true God, and so we are under the true God, under his Son Jesus Christ. This is the true God, and the eternal life. Little children, keep yourselves from idols. Amen.

THE
SECOND EPISTLE
OF THE
APOSTLE JOHN.

—
WRITTEN FROM EPHESUS, A. D. 85.
—

I. THE elder to the Electa Cyria* and her children, whom I love sincerely, and not I only, but also all who know the truth.— We love you through the truth which abides among us, and shall be with us for ever. Favor, mercy, and peace, be with you from God the Father, and from the Lord Jesus Christ the Son of the Father, with truth and love.

I rejoiced greatly when I found some of your children walking in truth, as we received commandment from the Father. And now I beseech you, Cyria, not as writing to you a new commandment, but that which we had from the beginning, that we love one another. And this is the love, that we walk according to his commandments. This is the commandment, even as you have heard from the beginning. that you may walk in it. For many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh. This is the deceiver and the antichrist. Look to yourselves that we may not lose the things which we have wrought, but may receive a full reward. Whoever goes beyond, and does not abide in the doctrine of Christ, acknowledges not God. He who abides in the doctrine of Christ, the same acknowledges both the Father and the Son. If any one come to you, and do not bring this doctrine, do not receive him into your house, nor wish him happiness. For he who wishes him happiness, partakes in his deeds, which are evil. Having many things to write to you, I did not incline to communicate them by paper and ink; because I hope to come to you, and speak face to face, that our joy may be made complete. The children of your sister Electa† salute you. Amen.

*Appendix, No. C.

†The word *Electa* is here omitted in many copies.

THE
THIRD EPISTLE
OF THE
APOSTLE JOHN.

—
WRITTEN FROM EPHESUS, A. D. 85.
—

I. THE elder to Gaius the beloved, whom I love in the truth. Beloved, I pray that with respect to all things you may prosper and be in health, even as your soul prospers. For I rejoiced greatly when the brethren came and bare witness to your truth, even as you walk in truth.

I have no greater joys than those which I have when I hear my children are walking in truth. Beloved, you do faithfully what you perform for the brethren, and for the strangers. These have borne testimony to your love in the presence of the congregation: whom if you help forward on their journey in a manner worthy of God, you will do well. Because for *his* name's sake they went forth, receiving nothing from the Gentiles. We, therefore, ought to entertain such, that we may be joint laborers in the truth. I would have written to the congregation; but Diotrephes, who affects a pre-eminence among them,* does not receive us. For this cause, when I come, I will bring his deeds to remembrance which he practises; prating against us with malicious words, and not content therewith, he does not himself receive the brethren, and forbids them who would, and casts them out of the congregation. Beloved, do not imitate what is evil, but what is good. He who does good is of God: but he who does evil has not seen God. Testimony is borne to Demetrius by all men, and by the truth itself. And we also bear testimony, and you know that our testimony is true. I have many things to write: but I do not incline to write them to you with pen and ink. For I hope straightway to see you, and so we shall speak face to face. Peace be to you. The friends here salute you. Salute the friends by name.

*Appendix, No. CI.

THE
EPISTLE
OF THE
APOSTLE JUDE.

PLACE WHERE WRITTEN UNKNOWN, A. D. 66.

I, JUDE, a servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and to the preserved by Jesus Christ, to the called. May mercy, and peace, and love be multiplied to you.

Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints. For certain men have come in privily, who long ago have been before written to this very punishment; ungodly men, perverting the favor of our God to lasciviousness, and denying the only Lord, even our Lord Jesus Christ. I will therefore put you in remembrance, though you formerly knew this, that the Lord having saved the people out of the land of Egypt, afterward destroyed them who did not believe. Also the messengers who kept not their own office, but left their proper habitation, he has reserved in everlasting chains, under darkness, to the judgment of the great day. As Sodom and Gomorrah, and the cities around them, which in a manner like to these had habitually committed whoredom, and gone after other flesh, are set forth an example, having undergone the punishment of an eternal fire. In like manner, indeed, these also shall be punished. Being cast into a deep sleep, they defile the flesh, and despise government, and revile dignities. But Michael the prime messenger, when contending with the devil he disputed about the body of Moses, did not attempt to bring against him a reviling accusation, but said, "*The Lord rebuke you.*" Yet these men revile those things which indeed they do not know, but what things they know naturally as animals void of reason, by these they destroy themselves. Wo is to them; for they have gone in the way of Cain, and have run far in the error of Balaam's hire, and have perished in the rebellion of Korah. These men are spots in *your* love feasts; when they feast with you, feeding themselves without fear. They are clouds without water, carried about of winds; withered autumnal trees without fruit, twice dead, rooted out; raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness for ever is reserved. Now Enoch, the seventh from Adam, prophesied even concerning these men, saying, "*Behold the Lord comes with his holy myriads of messengers, to pass sentence on all, and to convict all the ungodly among them,*

"of all their deeds of ungodliness which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him." These are murmurers, and complainers, who walk according to their own lusts; and their mouth speaks great swelling words. They admire persons for the sake of gain. But, beloved, remember the words which were spoken by the apostles of our Lord Jesus Christ; that they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts. These be they who separate themselves from others, animal men, not having the Spirit. But, beloved, building one another on your most holy faith, and praying with a holy spirit, keep one another in the love of God, expecting the mercy of our Lord Jesus Christ, with eternal life. And making a difference, have compassion indeed on some; but others save by fear, snatching them out of the fire, hating even the garment spotted by the flesh. Now to him who is able to guard you from stumbling, and to present you faultless before the presence of his glory with exceeding joy, to the wise God alone our Saviour, be glory and majesty, dominion and power, both now and throughout all ages. Amen.

REVELATION

FROM

JESUS CHRIST,

TO THE

APOSTLE JOHN.

WRITTEN IN PATMOS, OR EPHEBUS, A. D. 96.

1. A REVELATION of Jesus Christ which God gave to him, to show to his servants the things which must shortly be; and sending by his messenger, he signified them to his servant John: who testified the word of God, and the testimony of Jesus Christ, whatever he saw. Happy is he that reads, and they that hear the words of this prophecy, and keep the things that are written in it; for the time is at hand.

John to the seven congregations which are in Asia; favor and peace be with you, from *him* who is, and who was, and who is to come; and from the seven spirits which are before his throne; and from Jesus Christ, the faithful witness, the first born of the dead, and the ruler of the kings of the earth: to him who has loved us, and washed us from our sins in his own blood, and has made us kings and priests to his God and Father; to him be glory and dominion for ever and ever. Amen.

7. Behold, he is coming in the clouds; and every eye shall see him, even they who pierced him: and all the tribes of the earth shall mourn because of him. Yes: so let it be. 'I am the Alpha and the Omega, *the beginning and the end,*' says the Lord,* who is, and who was, and who is to come, the Almighty.

I John, who am also your brother, and partaker in tribulation, and in the kingdom and patience of Jesus Christ, was in the island called Patmos, for the sake of the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard a great voice behind me, as of a trumpet, which said, '*I am the Alpha and the Omega, the First and the Last:* and what you see write in a book, and send it to the seven congregations *in Asia;* to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.' And I turned to see the voice which spoke to me; and being turned, I saw seven golden lamps; and in the midst of the seven lamps one like a Son of Man, clothed in a long robe, and girded about the breasts with a golden girdle. His head, even his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

* "The Lord God,"—Griesbach.

and his feet like fine brass, when glowing in a furnace; and his voice as the voice of many waters; and he had in his right hand seven stars, and out of his mouth there went a sharp two-edged sword; and his countenance was as the sun, when he shines in his power.

And when I saw him, I fell down at his feet as dead; and he laid his right hand upon me, and said to me, 'Fear not; I am the First and the Last; I am he who lives and was dead; and behold I am living for ever and ever; (*Amen*;) and I have the keys of the unseen world, and of death. Write the things which you see, and those which are, and the things which shall hereafter be. As to the hidden meaning of the seven stars, which you see in my right hand, and of the seven lamps of gold: the seven stars are messengers of the seven congregations; and the seven lamps, which you see, are seven congregations.'

11. By the messenger of the congregation in Ephesus write, 'These things, says he, who holds the seven stars in his right hand, who walks in the midst of the seven golden lamps; I know your works, and your labor, and your patience, and that you cannot bear those who are evil: and you have tried those who say they are apostles and are not, and have found them to be liars: and you have sustained, and have patience; and you have labored for my name's sake, and have not fainted. Nevertheless I have against you, that you have lost your first love. Remember therefore from what you are fallen, and reform, and do the first works, otherwise I will come to you quickly, and take away your lamp out of its place, unless you reform. Nevertheless you have this, that you hate the works of the Nicolaitans,* which I also hate. Let him that has an ear, hear what the Spirit says to the congregations: To him who conquers, I will give to eat of the tree of life, which is in the midst of the paradise of God.'

And by the messenger of the congregation in Smyrna, write, 'These things says the First and the Last, who was dead and is alive; I know your works, and tribulation, and poverty, (but you are rich;†) and I know the slander of those who say they are Jews, and are not, but are the assembly of Satan. Fear none of the things which you shall suffer; behold the devil will cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be you faithful to death, and I will give you a crown of life. He that has an ear, let him hear what the Spirit says to the congregations: The conqueror shall not be injured by the second death.'

12. And by the messenger of the congregation which is in Pergamos, write, 'These things says he, who has the sharp two-edged sword: I know your works, and where you dwell; even where the throne of Satan is: and you hold fast my name, and have not denied my faith, even in those days in which Antipas was my faithful witness, who was slain among you, where Satan dwells. Nevertheless, I have a few things against you, that you have there them

* A sect who taught that lewdness and idolatrous sacrifices were things indifferent and therefore lawful. † Rich in Faith.

‘who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. You in like manner have those that hold the doctrine of the Nicolaitans, which I hate. Reform, or otherwise I will come to you quickly, and I will fight against them with the sword that comes out of my mouth. He that has an ear, let him hear what the Spirit says to the congregations: To the conqueror I will give to eat of the hidden manna; and I will give him a white stone,* and in the stone a new name written, which no man knows except he who receives it.’

And by the messenger of the congregation in Thyatira, write, ‘These things says the Son of God, who has his eyes as a flame of fire, and his feet like fine brass: I know your works, and love, and service, and faith, and your patience, and that your last works are more than the first. Nevertheless I have a few things against you; that you permit that woman Jezabel,† who says that she is a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I have given her time to reform from her fornication, and she reformed not. Behold I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they reform from their works: and I will slay her children with death; and all the congregations shall know, that I am he who searches the reins and the heart: and I will give to every one of you according to your works. But I say to you,‡ even to the rest in Thyatira, as many as do not hold this doctrine, and who have not known the depths of Satan, as they speak; I will lay upon you no other burden. Nevertheless what you have || hold fast till I come. And as for him that conquers, and keeps my works to the end, I will give him power over the nations: and he shall rule them with a rod of iron, they shall be dashed in pieces like a potter’s vessel: as I have also received of my Father. And I will give him the morning star. He that has an ear, let him hear what the Spirit says to the congregations.’

III. And by the messenger of the congregation in Sardis, write, ‘These things says he that has the seven spirits of God, and the seven stars: I know your works, that you have a name that you live, but are dead. Be watchful, and strengthen the things which remain, which are ready to die: for I have not found your works filled up,§ in the sight of God. Remember, therefore, how you have received and heard, and hold fast and reform: therefore, unless you are watchful, I will come upon you as a thief, and you shall not know what hour I will come upon you. You have a few names even in Sardis, who have not polluted their garments: and they shall walk with me in white, for they are worthy. As for the conqueror, he shall be clothed in white raiment; and I will not blot out his name from the book of life; but I will confess his name

* Among the Greeks, a WHITE stone was a token of absolution; a BLACK of condemnation. † Probably some heresy; perhaps that of the Nicolaitans. ‡ Such of you as are faithful. || Received. § Of, complete and perfect.

'before my Father, and before his heavenly messengers. He that has an ear, let him hear what the Spirit says to the congregations.'

And by the messenger of the congregation in Philadelphia, write, 'These things says the Holy One, the True One; who has the key, the Son of David; he who opens, and no man shuts; and shuts, and no man opens: I know your works: behold, I have set before you an open door, and no man can shut it; because you have a little strength, and have kept my word, and have not denied my name. Behold, I will give* those who are of the assembly of Satan; they say they are Jews, and are not, but lie. Behold, I will make them to come and worship before your feet; and they shall know that I have loved you. Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try the inhabitants of the earth. Behold, I come quickly; keep that which you have, that no man take your crown. As for the conqueror, I will make him a pillar in the temple of my God, and he shall go out no more: and I will inscribe upon him the name of my God, and the name of the city of my God, the New Jerusalem, which is to come down from heaven from my God; and my new name. He that has an ear, let him hear what the Spirit says to the congregations.'

14. And by the messenger of the congregation in Laodicea, write, 'These things says the AMEN, the faithful and true witness, the beginning of the creation of God: I know your works, that you are neither cold nor hot: I wish you were either cold or hot. Therefore, because you are lukewarm, and neither cold nor hot, I will cast you out of my mouth. Because you say, I am wealthy, and have enriched myself, and have need of nothing; and know not that you are wretched, and pitiable, and poor, and blind, and naked. I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness may not appear; and anoint your eyes with eye-salve, that you may see. Whomsoever I love, I reprove and correct: therefore be zealous and reform. Behold, I stand at the door, and knock: if any one hear my voice, and open the door, I will enter into his house, and will sup with him, and he with me. As for the conqueror, I will give him to sit down with me upon my throne; as I also have conquered, and have sat down with my Father upon his throne. He that has an ear, let him hear what the Spirit says to the congregations.'

IV. After these things, I saw, and behold a door opened in heaven: and the first voice which I heard was as of a trumpet speaking to me, and it said, 'Come up hither, and I will show you what shall be afterwards.' And immediately I was in the Spirit: and behold a throne was set in heaven; and one sitting upon it. And he who sat on it was in appearance like a jasper and sardine stone;† and a rainbow, in appearance like an emerald, was round about the throne. And round about the throne there were twenty-four thrones; and on the thrones I saw twenty-four elders sitting,

* Into your power.

† Sc. In lustre.

clothed with white raiment; and *they had* upon their heads golden crowns. And out of the throne there came lightnings, and thunders, and voices. And seven lamps of fire were burning continually before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass, like chrystal. And in the middle of the throne, and the circle about the throne, there were four living creatures,* full of eyes before and behind. And the first creature was like a lion; and the second creature was like a calf; and the third creature had a face like a man; and the fourth creature was like a flying eagle. And the four living creatures had each of them six wings round about: and within they were full of eyes: and they rest not day nor night, saying, 'Holy, holy, holy, Lord God Almighty, who wast, and art, and art to come.' And while the living creatures are giving glory, and honor, and thanks, to him that sits upon the throne, who lives forever and ever; the four and twenty elders fall down before him that sits upon the throne, and worship him that lives forever and ever; and they cast down their crowns before the throne, saying, 'Worthy art thou, 'O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy will they are† and were created.'

V. And I saw in the right hand of him who sat on the throne, a scroll‡ written within and without, sealed with seven seals. And I saw a mighty messenger proclaiming with a great voice, 'Who is worthy to open the scroll, and to loose its seals?' And no one in heaven, or upon earth, or under the earth, was able to open the scroll, or to look into it. And I wept abundantly, because no one was found worthy to open *and read* the scroll; nor to look into it. And one of the elders said to me, 'Weep not; behold, the Lion *who is* of the tribe of Judah, the root of David, has prevailed to 'open the scroll, and to loose its seven seals.' And I beheld, *and lo!* in the middle space between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb, as it had been slain, having seven horns, and seven eyes; these are the seven spirits of God, sent forth into all the earth. And he came, and took the scroll out of the right hand of him who sat upon the throne. And when he received the scroll, the four living creatures, and the twenty-four elders, fell down before the Lamb, having every one harps, and golden vials§ full of perfumes, which are the prayers of the saints. And they sang a new song, saying, 'Worthy art thou to take the scroll, and to open the seals thereof; for 'thou wast slain, and hast redeemed us to God by thy blood, out of 'every tribe, and language, and people, and nation; and hast made 'us to our God, kings and priests: and we shall reign on earth.' And I beheld and heard the voice of many messenges round about the throne, and of the living creatures, and of the elders: and the number of them was myriads§ of myriads, and thousands of thou-

* Or, four animate beings.—Wynne. † Or, by thy will they exist.—Wynne. ‡ The books at this time were scrolls or parchments, written and rolled up. § Alluding to the censers used in the temple. § i. e. ten thousands.

sands; saying with a loud voice, 'Worthy is the Lamb that was slaughtered, to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing!' And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, even all things that are in them, I heard saying, 'To him who sits upon the throne, and to the Lamb, be blessing, and honor, and glory, and strength, for ever and ever!' And the four living creatures said, 'Amen:' and the *twenty-four* elders fell down, and worshipped him.

VI. And I saw when the Lamb opened one of the seals; and I heard one of the four living creatures, which said, as with a voice of thunder, 'Come and see.' And I saw, and behold a white horse; and he who sat thereon had a bow, and there was given to him a crown, and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the second living creature, saying, 'Come and see.' And another horse came out, which was red; and it was given to him who sat upon it, to take peace from the earth, and that they should slay each other; and there was given to him a great sword.

And when he opened the third seal, I heard the third living creature, saying, 'Come and see.' And I saw, and behold a black horse; and he that sat upon it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures, saying, 'A *chenix** of wheat for a penny, and three *chenices* of barley for a penny; yet see that you injure not the oil, nor the wine.'

And when he opened the fourth seal, I heard the voice of the fourth living creature, saying, 'Come and see.' And I saw, and behold a pale horse; and as for him that sat on it, his name was Death,† and Hades‡ followed him: and there was given to him power to slay the fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the field.

9. And when he opened the fifth seal, I saw under the altar the souls of those who were slaughtered on account of the word of God, and the testimony which they held.¶ And they cried with a loud voice, and said, 'How long, O Lord, holy and true, ere thou dost judge and avenge our blood upon those who dwell on the earth?' And there were given to each of them white robes; and it was said to them, that they should rest yet a *little* while, till the number of their fellow-servants and brethren, who should be killed as they had been, should be fulfilled.

And I saw when he opened the sixth seal, and *behold* there was an earthquake; and the sun became black as sack-cloth of hair; and the moon became as blood; and the stars fell from heaven on the earth, as a fig-tree drops its untimely figs, being shaken by a mighty wind: and the heavens passed away like a scroll, when it is rolled up; and every mountain and island were moved out of their places: and the kings of the earth, and the *grandees*, and the rich

* *A chenix was what was allowed a slave for his daily food.*

† *Pestilence.*—Thompson.

‡ *i. e. the invisible world.*

¶ *Or, retained*

men, and the chief officers, and the powerful men, and every slave, and every free man, hid themselves in the caves, and rocks of the mountains: and they said to the mountains, and the rocks, 'Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb! for the great day of his wrath is come, and who can be able to stand?'

VII. And after these things I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, that the wind might not blow upon the earth, nor upon the sea, nor any tree. And I saw another messenger ascending from the rising of the sun,* having the seal of the living God: and he cried with a great voice to the four messengers, to whom power was given to injure the earth, and the sea; saying, 'Injure not the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads.' And I heard the number of those that were sealed; one hundred and forty-four thousand, who were sealed out of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph† were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9. After this I saw, and beheld a great multitude, which no one could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and crying with a loud voice, saying, "Salvation to our God who sits upon the throne, and to the Lamb!" And all the messengers stood round about the throne, and about the elders, and the four living creatures; and they fell down on their faces before the throne, and worshipped God, saying, 'Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God for ever and ever: amen.' And one of the elders answered, saying to me, 'As for those who are clothed with white raiment, who are they, and whence do they come?' And I said to him, 'Sir, you know.' And he said to me, 'These are they who have come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore they are before the throne of God, and perform divine service to him day and night in his temple; and he who sits upon the throne, pitches his tabernacle over them. They shall hunger no more, neither shall they thirst any more; nor shall the sun fall upon them, nor any heat: for the Lamb, who is in the midst of the throne,

* Or, from the east.

† i. e. of the tribe of Ephraim, the other son of Joseph.

'shall feed them, and he shall lead them to fountains of living water: and God shall wipe away every tear from their eyes.'

VIII. And when he^{*} had opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven messengers which stood before God: and seven trumpets were given to them. And another messenger came and stood before the altar, having a golden censer; and there was given to him much incense, that he might present it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the perfumes went up with the prayers of the saints, from the hand of the messenger, before God. And the messenger took the censer, and filled it with the fire of the altar, and threw it upon the earth; and there were voices, and thunders, and lightnings, and an earthquake.

6. And the seven messengers, who had the seven trumpets, prepared themselves, that they might sound.

And the first messenger sounded; and there was hail and fire mingled with blood, and it was cast down upon the earth; and a third part of the trees was burnt up, and all the herbage was burnt up.

And the second messenger sounded; and it was as if a great mountain burning with fire was cast into the sea; and a third part of the sea became blood; and a third part of the creatures which had life in the sea, died, and a third part of the ships were destroyed.

And the third messenger sounded; and there fell from heaven a great star, blazing like a torch; and it fell upon a third part of the rivers, and upon the fountains of waters: and the name of the star was called Wormwood, and a third part of the waters became wormwood; and many men died of the waters because they were become bitter.

And the fourth messenger sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not appear with respect to a third part, and the night also. And I beheld, and heard one of the messengers flying in the midst of heaven, saying with a loud voice, 'Wo, wo, wo, to those that dwell upon the earth, for the remaining sounds of the trumpet of the three messengers, which are yet to sound!'

IX. And the fifth messenger sounded; and I saw a Star fallen from heaven to the earth, and there was given to him the key of the bottomless pit. And he opened the bottomless pit, and smoke ascended from the pit, as the smoke of a great furnace: and the sun and the air were darkened by the smoke of the pit. And out of the smoke there came locusts upon the earth; and power was given to them, as the scorpions of the earth have power. And it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree; but *only* the men who had not the seal of God in their foreheads. And it was given to them

* *Sc. the Lamb.*

† *i. e. impregnated with wormwood.*

that they should not kill them, but that they should be tormented five months: and their torment was like that of a scorpion when it stings a man. And in these days men shall seek death, and shall not find it; and they shall desire to die, and death shall flee from them. And the likeness of the locusts was like horses prepared for war; and on their heads were, as it were, crowns of gold; and their faces like the faces of men: and they had tresses like the tresses of women; and their teeth were like the teeth of lions. And they had breastplates like breastplates of iron; and the noise of their wings was like the noise of chariots, and many horses rushing to war. And they had tails like scorpions, and their stings were in their tails; and their power was to hurt men five months. *And* they had a king over them, the messenger of the bottomless pit, whose name is in the Hebrew language, Abaddon; and in the Greek he has the name of Apollyon. One wo is gone, and behold yet other two woes besides it, coming.

13. And the sixth messenger sounded; and I heard a voice from the four horns of the golden altar which was before God, saying to the sixth messenger who had the trumpet, 'Loose the four messengers, which are bound, by the great river Euphrates.' And the four messengers were loosed, who were prepared for an hour, and a day, and a month, and a year, that they might kill a third part of men. And the number of the horsemen was two myriads of myriads: *and* I heard the number of them. And I saw the horses, and those who sat upon them thus in their appearance; having breastplates of fire, and hyacinth, and brimstone: and the heads of the horses were like the heads of lions, and out of their mouths went fire, and smoke, and brimstone. With these three things, by the smoke, and by the brimstone, that went out of their mouths, they slew a third part of men. And their powers are in their mouths and in their tails; and their tails are like serpents, having heads, and with them they injure. Yet the remainder of men, who died not by these plagues, did not reform from the works of their hands, that they might not worship demons and idols of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk. And they reformed not from their murders, and their magical incantations; nor their fornication, nor their thefts.

X. And I saw another mighty messenger descending from heaven, clothed with a cloud; and a rainbow was about his head, and his face was as the sun, and his feet like pillars of fire. And he had in his hand a little book open, and he put his right foot upon the sea, and the left upon the earth. And he cried with a loud voice, as when a lion roars: and when he had cried, the seven thunders uttered their voices. And when the seven thunders had spoken, I was about to have written: and I heard a voice from heaven, saying, 'Seal up what the seven thunders have spoken, and write them not.' And the messenger, which I saw standing on the sea, and on the earth, lifted up his hand towards heaven, and swore by him that lives for ever and ever; who created the heaven, and those things which are in it; and the sea, and the things which are in it;

and the earth, and the things which are in it; that there should be no longer delay. But in the days of the voice of the seventh messenger, who was about quickly to sound, the secret of God, as he had revealed its glad tidings to his servants the prophets, should be fulfilled.

8. And the voice which I heard from heaven, spoke to me again, and said, 'Go take the little book, which is open, out of the hand of the messenger, which stands upon the sea and upon the earth.' And I went to the messenger, and said to him, 'Give me the little book.' And he said to me, 'Take it, and eat it up; and it shall embitter your belly, but in your mouth it shall be as sweet as honey.' And I took the little book out of the hand of the messenger, and eat it up; and in my mouth it was as as sweet as honey, but when I had eaten it my belly was bitter. And he said to me, 'You must again prophesy to many people, and nations, and tongues; and kings.'

XI. And there was given to me a reed like a measuring rod: and the messenger stood, saying, 'Arise and measure the temple of God and the altar, and those who worship at it: and the outer court of the temple throw out, and measure it not; for it shall be given to the Gentiles, and they shall trample upon the holy city forty-two months. And I will give to my two witnesses commission, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the lamps, who stand before the God of the earth. And if any one will injure them, fire shall come out of their mouth, and devour their enemies: and if any one will injure them, so must he be put to death. These have power to shut heaven, so that no rain shall be showered down in the days of their prophecy; they have power over the waters, to turn them into blood, and to smite the earth, as often as they will, with every plague. And when they shall have finished their testimony, the savage beast which ascends out of the abyss, shall make war against them, and shall conquer them, and kill them. And their corpses shall lie in the street of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified. And persons of various people, and tribes, and tongues, and nations, shall look on their dead bodies three days and a half, and shall not permit their corpses to be laid in the graves. And they who dwell upon the earth, shall rejoice over them and be glad, and shall send gifts to each other; because these two prophets tormented those who dwelt upon the earth. And after three days and a half the breath of life from God entered into them, and they stood upon their feet: and great fear fell upon those who looked upon them. And they heard a great voice saying to them from heaven, Come up hither. And they ascended up to heaven in a cloud, and their enemies looked on them. And in that hour there was a great earthquake; and a part of the city fell, and seven thousand titles of men were destroyed by the earthquake; and the rest were terrified, and gave glory to the God of heaven. The second wo is past, and behold the third wo comes quickly.'

And the seventh messenger sounded; and there were great voices in heaven, saying, 'The kingdoms of the world are become kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.' And the twenty-four elders that sat before God on their thrones, fell upon their faces and worshipped God, saying, 'We give thanks to thee O Lord God Almighty, who art, and who wast, because thou hast taken thy great power, and has commenced thy reign. And the nations were wroth; and thy wrath came, and the time of the dead when they should be judged, and a reward should be given to thy servants the prophets, and to the saints, and to them that fear thy name small and great; and when thou shouldst destroy those that destroy the earth.' And the temple of God was opened in heaven, and the ark of his covenant appeared in his temple: and there were lightnings and voices and thunders, and an earthquake, and great hail.

XII. And there appeared a great sign in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being pregnant, cried out in travail, and in pangs to be delivered. And there appeared another sign in heaven: and, behold! a great fiery dragon, having seven heads and ten horns, and upon his heads seven crowns. And his tail drew down a third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was about to bring forth, that when she was delivered, he might devour her child. And she brought forth a masculine son, who was to rule all nations with a rod of iron: and her child was caught up to God, even to his throne. And the woman fled into the wilderness, where she had a place prepared by God, that she might there be nourished one thousand two hundred and sixty days.

7. And there was war in heaven; Michael and his messengers made war against the Dragon; and the Dragon made war and his messengers: nevertheless they did not prevail, neither was place found for them any more in heaven. And thus the great dragon was cast out; even the old Serpent, called the Devil and Satan, who deceives the world, was cast out to the earth; and his messengers were cast out with him. And I heard a great voice saying in heaven, 'Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: because the accuser of our brethren is cast out, who accused them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death. Therefore rejoice you heavens, and you who inhabit them. But woe to those that inhabit the earth and the sea; for the Devil is come down to you, having great wrath, because he knows that he has but a short time.' And when the Dragon saw that he was cast out on the earth, he persecuted the woman who had brought forth the masculine child. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness to her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent. And the Serpent threw out of his mouth water, like a river, after

the woman, that he might cause her to be carried away by the stream. And the earth assisted the woman; and the earth opened its mouth, and drank up the flood which the Dragon threw out of his mouth. And the Dragon was enraged against the woman, and went away to make war against the remainder of her seed, who keep the commandments of God, and retain the testimony of Jesus Christ.

XIII And I stood upon the sand of the sea, and saw a savage beast ascending out of the sea, having seven heads, and ten horns; and upon his horns were ten diadems; and on his heads were names of defamation. And the beast which I saw was like a leopard, and its feet were like those of a bear, and its mouth like the mouth of a lion; and the Dragon gave him his power, and his throne, and great authority. And I saw one of his heads wounded, as it were to death; and yet its mortal wound was healed. And the whole earth wondered and followed after the wild beast. And they worshipped the Dragon, who gave authority to the wild beast, saying, 'Who is like to the beast? who can war against him?' And there was given to it a mouth speaking great things and defamation: and there was given to it power to make war forty-two months. And he opened his mouth to utter defamation against God, to defame his name and his tabernacle, and those that dwell in heaven. And it was given to him to make war with the saints, and to overcome them: and there was given to him power over every tribe, and tongue and nation.

And all the inhabitants of the earth shall worship him, whose names are not written in the book of life of the Lamb, who was slain from the beginning of the world. If any one has an ear, let him hear. If any one lead them into captivity, he shall be led into captivity: if any one slay with the sword, he shall himself be slain with the sword. Here is the perseverance and the faith of the saints.

11. And I saw another beast ascending out of the earth, and it had two horns like a lamb: but it spake like a dragon. And it exercises all the power of the first beast, in its presence; and it makes the earth, and those that dwell in it to worship the first beast, whose deadly wound was healed. And he does great miracles, so as to make fire come down from heaven to earth before men, and he deceives the inhabitants of the earth by the signs, which it is given him to do before the beast; commanding the inhabitants of the earth to make an image of the beast, that had the wound of the sword and lived. And it was given to him to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death. And he causes all both small and great, rich and poor, freemen and slaves, to receive the mark on their right hand, or their foreheads; and that no one should be able to buy or sell, but one who has the mark, the name of the beast, or the number of his name. Here is wisdom: let him who has understanding, compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six.

XIV. And I looked and behold the Lamb was standing upon Mount Sion, and with him one hundred and forty-four thousand, who had the name of his Father written on their foreheads. And I heard a voice out of heaven, as the sound of many waters, and like the sound of great thunder; and I heard the voice of harpers playing upon their harps. And they sang a new song before the throne, and before the four living creatures, and the elders: and none could learn the song, unless the one hundred and forty-four thousand who are redeemed from the earth. These are they, who have not been polluted with women; for they are virgins.* These are they who follow the Lamb whithersoever he goes. These were redeemed from among men as the first fruits to God, and to the Lamb. And no deceit was found in their mouth, for they are blameless.

And I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people saying, with a loud voice, 'Fear God and give glory to him, for the hour of his judgments is come: and worship him, who made heaven, and earth, and sea, and the fountains of water.' And another messenger followed, saying, 'It is fallen! it is fallen! even Babylon the great city; because it made all the nations drink of the wine of its raging fornication.' And a third messenger followed them, saying with a loud voice, 'If any one worship the beast and his image, and receive the mark on his forehead, or on his hand, he also shall drink of the wine of the indignation of God, which is tempered without mixture in the cup of his wrath; and he shall be tormented with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb. And the smoke of their torment ascends for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whoever receive the mark of his name. Here is the perseverance of the saints: here are those who keep the commandments of God and the faith of Jesus.'

13. And I heard a voice from heaven, saying to me, 'Write; henceforth blessed are the dead that die in the Lord; yes, says the Spirit, that they may rest from their labors; and their works follow them!'

And I saw, and behold a white cloud, and on the cloud one sitting like a Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another messenger came out of the temple of God, crying with a loud voice to him that sat upon the cloud, 'Put forth your sickle and reap, for the season of reaping is come, because the harvest of the earth is ripe.' And he that sat upon the cloud, put forth his sickle on the earth; and the earth was reaped.

And another messenger came out of the temple that was in heaven; and he had a sharp sickle. And another messenger came from the altar, having power over the fire; and he called out with

* i. e. unpolluted with spiritual fornication; Sc. idolatry.

a loud cry to him who had the sharp sickle, saying, 'Put forth your sharp sickle, and lop off the clusters of the vine upon the earth; for its grapes are ripe.' And the messenger thrust out his sickle upon the earth and lopped off * the vine of the earth; and he threw them into the great wine-press of the wrath of God. And the wine-press which stood out of the city, was trodden and the blood came out of the wine-press even to the bridles of the horses, at the distance of one thousand six hundred furlongs.

XV. And I saw another great and wonderful sign in heaven, seven messengers who had the seven last plagues; because in them the wrath of God was to be completed. And I saw, as it were, a sea of glass mingled with fire; and those who overcame the beast and his image, and his mark, and the number of his name, standing by the sea of glass, having the harps of God. And they sang the song of Moses, a servant of God, and the song of the Lamb, saying, 'Great and wonderful are thy works, O Lord God Almighty. righteous and true are thy ways, O King of Saints. Who should not fear thee, O Lord, and glorify thy name; for thou alone art perfect? Surely all nations shall come and worship before thee, because thy righteous judgments are made manifest.'

5. And after this I saw, and *behold* the temple of the tabernacle of the testimony was opened in heaven: and the seven messengers who had the seven plagues, came out of the temple, clothed with pure and shining linen garments, and were girded round the breasts with golden girdles. And one of the four creatures gave to the seven messengers seven golden vials† full of the wrath of God who lives forever and ever. And the temple was full of smoke from the glory of God, and from his power. And no one could enter into the temple, till the seven plagues of the seven messengers were finished.

XVI. And I heard a great voice out of the temple, saying to the seven messengers, 'Go, and pour out the vials of the wrath of God upon the earth.' And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer upon the men who had the mark of the beast, and upon them who worshipped his image.

And the second messenger poured out his vial upon the sea; and it became blood, like that of a dead man: and every living soul that was in the sea died.

And the third messenger poured out his vial upon the rivers, and on the fountains of water; and they became blood. And I heard the messenger of the waters saying, 'Righteous art thou, O Lord, who art, and who wast; thou art perfect, because thou hast judged these: for they have poured forth the blood of saints, and prophets, and thou hast given them blood to drink, for they are worthy.' And I heard *another* from the altar, saying, 'Yes, O Lord God Almighty, true and righteous are thy judgments.'

And the fourth messenger poured forth his vial on the sun; and power was given to it to scorch men with fire. And men were

* *The grapes from the vine.*

† *Or censers.*

scorched with great heat, and they reviled the name of God, who had power over these plagues, and reformed not, to give glory to him.

And the fifth poured forth his vial upon the throne of the beast; and his kingdom was darkened, and they gnawed their tongues for anguish, and reviled the God of heaven, for their pains and their ulcers: and reformed not from their works.

12. And the sixth poured forth his vial upon the great river Euphrates; and its water was dried up, that a way might be prepared for the kings from the rising of the sun. And I saw, and out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, there came forth three unclean spirits like frogs: for these are the spirits of demons working miracles, which go forth to the kings of the whole world, to bring them together to the battle of that great day of God the Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, that he may not walk naked, so that men should see his shame. And he gathered them together into a place, which is called in the Hebrew language, Armageddon.*

And the seventh poured forth his vial into the air; and there came forth a great voice from the temple of heaven, from the throne, saying, 'It is done.' And there were voices, and thunders, and lightnings; and there was a great earthquake, such as there had not been from the time that men were upon the earth; such and so great an earthquake. And the great city was divided into three parts, and the cities of the Gentiles fell down. And Babylon the great came into remembrance before God, to give her the cup of the wine of his fiercest wrath. And every island fled away, and the mountains were found no more. And a great hail,† as of the weight of a talent, descended from heaven upon men: and men reviled God because of the plague of the hail; for the plague of it was very great.

XVII. And one of the seven messengers who had the seven vials, came and spake with me, saying *to me*, 'Come and I will show you the judgment of the great harlot, that sits upon many waters: with whom the kings of the earth have committed fornication, and all the inhabitants of the earth have been drunk with the wine of her whoredom.' And he brought me in the Spirit into the wilderness: and I saw a woman sitting upon a scarlet beast, full of slanderous names, having seven heads and ten horns. And the woman was clothed with purple, and scarlet, and adorned with gold, and precious stones, and pearls; having a golden cup in her hand full of the abominations and pollution of her whoredom. And she had upon her forehead her name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered when I saw her, with great amazement.

*Or, the Mountain of Megiddo, a place remarkable for slaughter!

†Each stone of which was as the weight of a talent.

And the messenger said to me, 'Why do you wonder? I will tell you the secret of the woman, and of the beast which carries her, which has the seven heads and the ten horns. The beast which you saw, was, and is not; and he will ascend out of the bottomless pit, and go to destruction: and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, who was, and is not, though it is.† Here is the understanding that has wisdom. The seven heads are seven mountains, on which the woman sits. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must endure for a little time. And the beast that was, and is not, he is the eighth, and is of the seven, but goes to destruction. And the ten horns, which you saw, are ten kings, which have not yet received their kingdom, but they shall receive authority from the beast as kings for one hour. These have one mind, and shall deliver their own power and authority to the beast. These shall make war with the Lamb; and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and those that are with him are called, and chosen, and faithful.'

And he said to me, 'The waters which you saw, on which the harlot sat, are people, and multitudes, and nations, and tongues. And the ten horns which you saw on the beast, these shall hate the harlot, and make her desolate and naked, and they shall eat her flesh, and shall burn her with fire. For God has given it into their hearts to execute his sentence, even to perform one purpose; and to give their kingdoms to the beast, till the words of God be fulfilled. And the woman which you saw, is the great city, that rules over the kings of the earth.'

XVIII. And after this I saw a messenger descending from heaven, who had great power; and the earth was enlightened with his glory. And he cried with might, and a loud voice, saying, 'It is fallen! it is fallen! even Babylon the great: and it is become the habitation of demons, and the hold of every unclean spirit, and a cage of every unclean and hateful bird: for she has caused all the nations to drink of the wine of her raging whoredom; and the kings of the earth have committed whoredom with her, and the merchants of the earth have been enriched by the abundance of her luxuries.'

And I heard another voice from heaven, saying, 'Come out from her; O my people, that you may not be partakers with her in her sins, and that you may not partake of her plagues; for her sins have followed up to heaven, and her unrighteous actions are come up in remembrance before God. Give her, as she also has given to you, and recompense to her double according to her works: in the cup which she has mingled, mingle her a double quantity. In proportion to the degree in which she has made ostentation of her glory, and lived in luxury, inflict upon her torment and grief; because she has said in her heart, I sit as a queen, and am not a widow, and shall not see sorrow. Therefore in one day shall her plagues come—death,

†i. e. who shall quickly be overthrown, though he appears for a while.

'and mourning, and famine; and she shall be burnt with fire; for strong is the Lord God who judges her. And the kings of the earth, who have committed fornication, and lived in luxury with her, shall mourn over her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Wo! wo! O thou great city, Babylon, the strong city! for in one hour thy judgment is come. And the merchants of the earth shall wail and lament over her, because no one any longer shall buy their wares: the ladings of gold and silver, and every precious stone, and pearls, and fine linen, and purple, and silk, and scarlet, and every odoriferous wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and perfume, and myrrh, and incense, and wine, and oil, and fine flour, and wheat, and kine, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits which thy soul desired, are gone from thee, and all delicious and splendid things are departed from thee, and thou shalt never find them any more. The merchants of these commodities, who were enriched by her, shall stand afar off for fear of her torment, weeping and mourning, and saying, 'Alas! alas! the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls; for in one hour all these riches are made desolate!' And every pilot, and every one of the ships' company, and the mariners, and all that bestow their labor upon the sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like to the great city! And they cast dust upon their heads, and cried, weeping, and mourning, saying, Alas! alas! the great city, by whose magnificent expences all that had ships in the sea were enriched; for she is made desolate in one hour! Rejoice over her, O thou heaven, and you holy apostles, and prophets; for on your account God has pronounced sentence upon her.'

21. And a strong messenger took a stone, like a great mill-stone, and hurled it into the sea, saying, 'Thus shall Babylon, the great city be violently hurled away, and never be found any more. And the sound of harps, and musicians, and those who sound the flute, and the trumpet, shall no more be heard in thee; and every artificer of every trade, shall no more be found in thee; nor shall the noise of the mill-stone* be heard in thee any more; and the light of a lamp shall no more be seen in thee; and the voice of the bridegroom and the bride shall be heard in thee no more: because thy merchants were grandees of the earth, because all the nations were deceived by thy sorceries; and in her was found the blood of the prophets, and of the saints, even of all those who were slain upon the earth.'

XIX. And after these things I heard the voice as of a great multitude in heaven, saying, 'Hallelujah! salvation, and glory, and power to the Lord our God; for his judgments are true and righteous; for he has judged the great harlot, who corrupted the earth with her fornication, and he has avenged the blood of his servants shed by her hand.' And a second time they said, 'Hallelujah!' And the smoke

* To prepare bread for the inhabitants.

of her torment ascended for ever and ever. And the twenty-four elders, and the four creatures fell down and worshipped God, sitting upon the throne, saying, 'Amen! Hallelujah!' And a voice came out from the throne which said, 'Praise our God, all you his servants, and you that fear him, both small and great.' And I heard a sound which was as the voice of a great multitude, and as the voice of many waters, and like the peal of mighty thunderings, saying, 'Hallelujah! for the Lord God, the omnipotent, reigns! We rejoice, and exult, and give glory to him, because the marriage of the Lamb is come, and his wife has prepared herself.' And it was given to her that she should be clothed in fine linen, pure and resplendent; and the fine linen is the righteous acts of the saints. And he said to me, 'Write, Happy are they who are invited to the marriage supper of the Lamb.' And he said to me, 'These are the true words of God.'

And I fell before his feet to pay homage to him; and he said to me, 'See you do it not: I am a fellow-servant with you, and with your brethren, who keep the testimony of Jesus. Pay your homage to God; for the spirit of this prophecy is the testimony of Jesus.'

11. And I saw heaven opened, and behold, a white horse; and he that sat upon it was called Faithful and True; and he judges and makes war in righteousness; whose eyes are as a flame of fire; and many diadems were upon his head, having a name written which no man knows but himself: and he was clothed in a garment dipt in blood, and his name is called THE WORD OF GOD. And the armies which are in heaven followed him, riding on white horses, clothed in fine linen, white and clean. And there went out of his mouth a sharp sword, that with it he might smite the heathen: and he shall govern them with a rod of iron; and he treads the wine press of the indignation and wrath of Almighty God. And he has upon his garment and his thigh, a name written—KING OF KINGS, AND LORD OF LORDS. And I saw a single messenger standing in the sun; and he cried with a loud voice, saying to all the birds of prey, which were flying in the midst of heaven, 'Come, and assemble yourselves to the supper of the great God: that you may eat the flesh of kings, and the flesh of commanders, and the flesh of the mighty, and the flesh of horses, and those who sat thereon, and of all freemen and slaves, both small and great.' And I saw the beast and the kings of the earth, and their armies gathered together, to make war with him who sits upon the white horse, and with his army. And the beast was taken captive, and with him the false prophet, who had wrought signs before him, by which he had deceived those who received the mark of the beast, and those who worshipped his image. Both of them were cast alive into the lake of fire, which burned with brimstone. And the rest were slain with the sword that came out of the mouth of him who sat on the horse: and all the birds were satiated with their flesh.

XX. And I saw a messenger descending from heaven, who had the key of the bottomless gulf, and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the abyss, and shut him down, and set a seal upon him, that he might not

deceive the nations any more, till a thousand years were accomplished; and then he must be loosed again for a little time. And I saw thrones, and they sat upon them, and judgment was given to them; and the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, and had not received his mark in their foreheads, and upon their hands; and they lived, and reigned with Christ a thousand years: but the rest of the dead revived not till the thousand years were accomplished; this was the first resurrection. Happy and holy is he who has a part in the first resurrection: on such the second death shall have no power, but they shall be the priests of God, and of Christ; and they shall reign with him a thousand years.

And when the thousand years shall be accomplished, Satan shall be loosed from his confinement: and he shall go forth to deceive the nations who are in the four corners of the earth, Gog and Magog, to gather them together in war; whose number is like the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet were; and they shall be tormented day and night for ages of ages.

11. And I saw a great white throne, and him who sat thereon, from whose face earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead that were in it; and Death and Hades gave up the dead that were in them: and they were judged every one according to his works. And Death and Hades were cast into the lake of fire: this is the second death. And if any was not found written in the book of life, he was cast into the lake of fire.

XXI. And I saw a new heaven, and a new earth; for the former heaven and the former earth were passed away; and the sea was no more. And I John saw the holy city, the New Jerusalem descending from God, out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, 'Behold the tabernacle of God is with men; and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them as their God.' And God shall wipe away their tears from their eyes; and death shall be no more, nor grief nor crying; nor shall there be any more pain: for the former things are passed away.' And he that sat upon the throne, said, 'Behold, I make all things new.' And he said unto me, 'Write, for these are true and faithful words.' And he said to me, 'It is done. I am the Alpha, and the Omega, the beginning and the end: I will give to him that is athirst, of the fountain of the water of life freely. The conqueror shall inherit all things; and I will be to him a God, and he shall be to me my son. But as for the

'cowards,* and unbelieving, and the abominable, and murderers, and prostitutes, and sorcerers, and idolaters, and all liars; their part shall be in the lake which burns with fire and brimstone: which is the second death.'

9. And there came one of the seven messengers, who had the seven vials full of the seven last plagues; and spake with me, saying, 'Come, and I will show you the bride, the wife of the Lamb.' And he brought me in the Spirit to a great and high mountain, and he showed me that great city, the holy Jerusalem coming down out of heaven from God, having the glory of God; (and its lustre was like to that of a precious gem, even as a jasper stone, clear as crystal;) and having a great and high wall; having also twelve gates, and over the gates twelve messengers, and names written upon them, which were the names of the twelve tribes of the sons of Israel: on the east three gates; on the north three gates: on the south three gates; and on the west three gates. And the wall of the city had twelve foundations; and in them the names of the twelve apostles of the Lamb. And he that spake with me, had a golden reed that he might measure the city, and its gates and wall. And the city was square, and its length was equal to its breadth: and he measured the city with the reed, twelve thousand furlongs: and its length, and its breadth, and its height, were equal. And he measured its wall, one hundred and forty-four cubits according to the measure of a man, that is, of a messenger. And the building of its wall was like jasper, and the city was pure gold, like refined glass. And the foundation of the walls of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, crysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. And the twelve gates were twelve pearls, each of the gates was of one pearl. And the street of the city was pure gold, transparent as glass. And I saw no temple in it, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine therein; for the glory of the Lord enlightened it, and the Lamb was the light thereof. And the nations of the saved shall walk in its light, and the kings of the earth do bring their glory, and their honor into it. And the gates of it shall not be shut by day: for there shall be no night there. And they shall bring the glory and the honor of the nations into it. And nothing unclean shall enter into it, nor any thing which practises abomination and falsehood; but only those who are written in the Lamb's book of life.

XXII. And he showed me the river of the water of life, clear as crystal, issuing out of the throne of God, and of the Lamb. In the middle of the broad street, and on the one side and the other of the river, was the tree of life, producing twelve kinds of fruits, every month producing one kind of fruit: and the leaves of

* Such as dare not face the difficulties and dangers attending Christianity.

the tree are for the healing of the nations. And every curse shall cease. And the throne of God and the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be borne upon their foreheads. And there shall be no night there; and they have no need of a lamp, nor of the light of the sun; because the Lord God shall enlighten them: and they shall reign for ever and ever.

6. And he said to me, 'These words are faithful and true. And 'the Lord God of the holy prophets has sent his holy messenger to 'show his servants what must quickly be done. Behold I come 'quickly: blessed is he who keeps the words of the prophecy of 'this book.' And I John saw and heard these things: and when I heard, and saw them, I fell down to worship before the feet of the messenger who showed these things to me. And he said to me; 'See you do it not: *for* I am a fellow-servant with you, and of your 'brethren the prophets, and those who keep the words of this book? 'worship God.'

And he said to me, 'Seal not up the words of the prophecy of this 'book; for the time is near. Let him that is unjust, be unjust still 'and let him that is polluted, be polluted still; and let him that is 'righteous, be righteous still; and let him that is holy, be holy still. 'Behold I come quickly; and my reward is with me: I will recompense to every man according as his works shall be. I am the 'Alpha, and the Omega, the Beginning, and the End; the First and 'the Last.'

'Happy are they who keep his commandments, that they may 'have the privilege to eat of the tree of life; and they shall enter by 'the gates into the city. Without are the dogs, and the sorcerers, 'and the fornicators, and the murderers, and the idolaters, and every 'one who loves and invents a lie.'

I Jesus have sent my messenger to testify these things to you, in the congregations. I am the Root and the Offspring of David, the bright and the morning Star. And the Spirit and the bride say, 'Come:' and let him that hears, say, 'Come:' and let him that is thirsty, come; and whoever will, let him receive of the waters of life freely.

And I testify to every one that hears the words of the prophecy of this book, If any man add unto these things, God shall add unto him the plagues which are written in this book: and if any one take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this book. He who testifies these things, says, 'Surely I come quickly:' "Amen." Even so come, Lord Jesus.

May the favor of the Lord Jesus Christ be with you all. Amen.

THE END.

APPENDIX.

THE following notes are not designed to vindicate every variation in this translation from that of King James. This, Drs. Campbell, Macknight, and Doddridge have done at great length in their critical notes and dissertations. Some extracts from their notes, and various translations of some sentences, supposed to be difficult, will be found in the following pages. These we supposed to be of essential importance to some readers. We would gladly have published many more from the same authorities, had not the size of this volume, and the expenses necessarily resulting, forbade our doing so. If at any time we have descanted upon the meaning of any passage, it was with the design of elucidating the correctness of the translations given. In notes purely critical, it is often necessary to take into view the scope, design, and meaning of a passage, to affix a proper translation to some words of various significations. Every variation from the common version of much consequence in this translation, we think, can be defended at great length. Whether every, the slightest variation, from the King's translation be an amendment, will be determined according to the information, judgment, and taste of the reader. Taking every thing into view, we have no hesitation in saying, that, in the present improved state of the English language, the ideas communicated by the Apostles and Evangelists of Jesus Christ, are incomparably better expressed in this, than in any volume ever presented in our mother tongue.

NO. I.

"The testimony of Matthew Levi, the Apostle." Common version, *"The Gospel according to Matthew."* On the authority of Dr. Campbell, and others of great respectability, we have rejected the popular title, which ignorance and superstition have converted into a meaning altogether repugnant to the genius and design of Matthew's narrative. Campbell, in his *"Notes Critical and Explanatory,"* page 1, says, "The title neither of this, nor of the other histories of our Lord is to be ascribed to the penmen."

The fact of its having been written by Matthew, is one thing; but the title given to the narrative is another. Many witnesses may concur in avouching a fact, whose *opinions* of the name or title of the fact, and of the import of it, may differ. Their opinions we may receive or reject, when we dare not reject their *testimony*. But not merely the congruity of things, but the apostolic writings themselves, authorize us in calling this narrative, *The Testimony of Matthew Levi*. Luke xxiv, 48, the Saviour addresses the apostles thus, *"You are my witnesses:"* just equivalent to—You shall give testimony of me. Acts i, 8, he tells them, You shall give testimony, or you shall be witnesses for me from Jerusalem to the ends of the earth. In Acts v. 32; x. 39, the apostles assume this title—"We

give testimony of him, or we are his witnesses." What they told, *viva voce*, and what they wrote concerning Jesus, was equally their testimony. Whether verbal or written, the testimony is the same. We have the highest authority, then, for the title we have affixed to these writings of Matthew, Mark, Luke, and John; and there is neither propriety in, nor authority for, the common titles which they bear. All these historians testify thousands of items, which, though subservient to their main design, are different from, and not the gospel of Jesus Christ, properly so called.

The Greek terms *μαρτυριον*, *μαρτυρια*, are indiscriminately translated *testimony*, *record*, and *witness*, by King James' translators. They supposed any of these English words equivalent to the original. In our times, the term *testimony* is most approved, and most in use; and the Testimony of John is more according to our standards, than the Record or Witness of John. There is indeed, every kind of propriety in the title we have adopted out of the text itself. The student of these writings need not be informed that *Levi* and *Matthew* are like *Simon* and *Peter*, names of one and the same apostle.

NO. II.

The preface to each of the five historical books is, in the common version, inserted in the history. Matthew's preface is made the first verse of the first chapter.

Some suppose the preface to belong to the first chapter only; others more rationally suppose it to belong to the whole narrative. Those who appropriate it to the first chapter, translate the phrase *βελος γενεας*, "*the lineage*," as Dr. Campbell has done. Those who extend it to the whole of Matthew's writings, translate it, "*The History*." Dr. Campbell says, this phrase is found where it cannot signify "either genealogy, or list of descendants, as Genesis, i. 2. *βελος γενεας απαντων και χης*. The account of the origin and gradual production of the universe."

The Syriac, according to Whitby, renders it thus: "The Narrative or rehearsal of the Generation or Birth of Jesus." Whitby, on this passage, observes, that "the word is used elsewhere with a latitude to comprise also the history of our Lord's life, death, and resurrection," although he confines it to the 1st chapter. Doddridge and Thomson translate it the "Genealogy of Jesus," The former, however, observes, that *γενος* corresponds with the Hebrew *Teledeth*, which sometimes signifies the *history* of a person's life." Simon, the Jesuit, translates the Vulgate into French, as Doddridge and Thomson have the Greek into English. Beza has it "*liber generationis*," and James' Translators follow him—"The Book of the Generation." Vitringa contends that it should be translated *history* in this place, and Dr. Adam Clark is of the same opinion. We find the phrase occurring frequently in the Septuagint as equivalent to the term *History*; and have accordingly given it in the text. But with these documents before him, let the reader judge.

NO. III.

"*Angel of the Lord*." Dr. Campbell has here translated the

phrase, "messenger of the Lord," and in most other places he translates it messenger. In his eighth Dissertation he has specified *four* cases including, say four-fifths of the number of times this word occurs; in all of which perspicuity requires it should be rendered *messenger*. In one or two cases he prefers to give the term "angel." But as there is no more difficulty in the way of an English than of a Greek scholar, in determining whether an earthly or heavenly messenger is intended, and as it is universally admitted that the term *messenger* exactly corresponds to the Greek word *αγγελος*, uniformity in translating such words is doubtless least exceptionable; and where the inspired writer always uses one and the same term, we should always imitate him: especially when we have a term exactly correspondent. The only instance which Dr. Campbell gives, in which he would prefer the Greek term *angel* to the English word *messenger*, is Matth. xi. 9. 10. and in that passage the King's translators have it *messenger*. His reason for this preference is—that the passage is quoted to show that John was more than a prophet. But the spirit of this passage is just as apparent to an English reader, as it was to those who read the original of Matthew. He very justly observes that the epithet *heavenly*, may frequently be prefixed to the word messenger, without being considered in the light of an interpolation or a supplement.

NO. IV.

Doctors Campbell and Macknight have not only occasionally translated βαπτισμος and βαπτισμα by the word *immersion*, but have contended in their notes that such is its meaning. We shall give their own words: and if Paido-Baptists quarrel with the translation, the controversy is with their own Doctors, and not with us. We love uniformity where no violence is offered to the sense, and what they have in this instance *sometimes* done, we have *always* done, and for the same reasons which they have given. However sectarian jealousy may exhibit itself on this occasion, we care not. For whether the reader may believe us or not, we declare in the presence of Him who searches the hearts, that no interest, inducement, or consideration, could, in an undertaking so solemn and responsible as that in which we are engaged, cause us to depart in the least respect from what we believe to be the meaning of the sacred penmen. But in this instance we do not depend upon our own judgment only, but upon the intelligence and candor of these Presbyterian translators. Let the reader examine their own testimony.

"Campbell's Dissertations vol. 2. p. 23." "In several modern languages we have, in what regards Jewish and Christian rites, generally followed the usage of the old Latin version, though the authors of that version have not been entirely uniform in their method. Some words they have transferred from the original into their language; others they have translated. But it would not always be easy to find their reason for making this difference. Thus the word περιτομή they have translated *circumcisio*, which exactly corresponds in etymology; but the word βαπτισμα they have retained, changing only the letters from Greek to Roman. Yet the

latter was just as susceptible of a literal version into Latin as the former. *Immersio, tinctio*, answers as exactly in the one case, as *circumcisio* in the other. And if it be said of those words, that they do not rest on classical authority, the same is true also of this. Etymology, and the usage of ecclesiastic authors, are all that can be pleaded.

"Now, the use with respect to the names adopted in the Vulgate, has commonly been imitated, or rather implicitly followed through the western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say, *circumcision*, and not *peritomy*; and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word *immersion* (which, though of Latin origin, is an English noun, regularly formed from the verb *to immerse*,) a better English name than *baptism*, were we now at liberty to make a choice."

Again, volume iv. p. 123. "*Undergo an immersion like that which I must undergo*," το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι. English Translation: *To be baptized with the baptism that I am to be baptized with*. The primitive signification of βαπτισμα is *immersion*; of βαπτίζω, *to immerse, plunge, or overwhelm*. The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb βαπτίζω sometimes, and βαπτυν, which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words, *to dip, to wash, to plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, *to be overwhelmed with grief, to be immersed in affliction*, will be found common in most languages."

Again, in his notes on Matthew iii. 11. volume iv. page 24—"The word βαπτίζω, both in sacred authors, and classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, εν υδατι, εν τω λοδαυν. But I should not lay much stress on the preposition εν, which, answering to the Hebrew *beth*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly the baptized are said αναβαινν, *to arise, emerge, or ascend*, v. 16 απο της υδατος, and Acts viii. 39. εκ του υδατος, *from out of the water*. Let it be observed further, that the verbs παρευ and παρτιζω, used in scripture for *sprinkling*, are never construed in this manner. *I will sprinkle you with clean water*, says God, Ezekiel xxxvi. 25. or, as it runs in the English translation literally from the Hebrew, *I will sprinkle clean water upon you*, is in the Sep-

tuagint, *παρά τῷ ὕδατι καθάπερ ὕδαρ*, and not as *βαπτίζω* is always construed. *παρά ὕδατος ἢ καθάπερ ὕδατος*. See also Ex. xxix. 21. Leviticus vi. 27. xvi. 14. Had *βαπτίζω* been here employed in the sense of *perire*, *I sprinkle*, (which as far as I know, it never is, in any use, sacred or classical) the expression would doubtless have been *ἐν τῷ ὕδατι* *βαπτίζω* *τῷ ὕδατι ὕδαρ*, or *ἀπο τοῦ ὕδατος*, agreeably to the examples referred to. When therefore the Greek word *βαπτίζω* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party." It is not necessary to give all he has said on this theme. The above may suffice to show that we have his authority for this rendering.

We shall now give a mere sample from Macknight who is so copious on this subject. As I aim at brevity in these notes, I shall select one passage from him which fully expresses his views of the whole matter—on 1 Peter iii. 21. To these I shall add a few testimonies from men of note amongst the Paido-Baptists.

"*The antitype Baptism.*—The word *τύπος*, *type*, denotes a thing that is so formed, as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies a *pattern*, according to which a thing is made. Thus the visionary tabernacle, shown to Moses in the mount, is called *τύπος*, a *type* or *pattern*, because he was to make the material tabernacle exactly like it—Hebrews viii. 5. In scripture likewise, *τύπος*, a *type*, signifies an example of moral conduct, to be followed or avoided—1 Corinthians x. 6. 11. The word *ἀντίτυπος*, *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Hebrews ix. 24. the Mosaic tabernacles are called *ἀντίτυποι*, *antitypes*, or *likenesses of the true tabernacle* or habitation of the Deity, because they were formed according to the *τύπος*, *pattern*, showed to Moses, which was considered as the true tabernacle. Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (see Galatians iv. 24. note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Romans, v. 14. Adam is called *τύπος*, the *type* of Christ, who on that account is called the *second Adam*. Thus also the water of baptism is here called the *antitype to the water of the flood*, because the flood was a *type* or *emblem* of baptism, in the three following particulars. 1. As by building the ark and by entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins; so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin,

by raising us from the dead at the last day. 2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead; so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event. 3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged, and he went out of it to live again on the earth; so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life. These things considered, may not our Lord's words to Nicodemus, *Except a man be born again of water*, be an allusion to the history of the deluge, and a confirmation of its typical meaning. For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is *the antitype*, or thing signified by the deluge, a person's coming out of the water of baptism, may have been called by our Lord, his being *born again of water*."

Simon the Jesuit, a critic of great eminence in the church of Rome, in his translation of the Vulgate, on Matthew iii. 11. has these words in a note:—"To baptize literally signifies to dip; and to this day, through the east, baptism is performed in no other way, according to the ancient practice of the christians, borrowed from the Jews."

The great Whitby, of the church of England, in his commentary now before me, repeatedly censures those who depart from the true import of this term. I can only give one extract from him. It is from his notes on Romans vi. 4. "It being so expressly declared here, and Col. ii. 12. that we are buried with Christ in baptism by being *buried under water*, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this *immersion* being religiously observed by all christians for *thirteen* centuries, and approved by our church, and the change of it unto *sprinkling*, even without any allowance from the *author* of this institution, or any license from any council of the church; being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that the custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death."

Dr. Doddridge, in his Expositor, seems to avoid any criticism on this term. Indeed, he often views it with considerable jealousy; yet he is constrained to translate it sometimes, in order to make sense. Matthew xx. 22. "Are you able to be baptized with the baptism, and to be *plunged* into that scene of suffering with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time." And speaking of the eunuch's baptism, he says, "It would be very unnatural to suppose that *they went down to the water* merely that

Philip might take up a little water in his hand to pour on the eunuch;" and admits that baptism was generally administered by immersion.

Dr. Hammond, on John xiii. 10, says, "*βαπτισμὸς* signifies an immersion, or washing the whole body."

Bishop Taylor, in his Rule of Conscience, 31 rule, chapter 4, says, "If you attend to the proper signification of the word *baptism*, it signifies plunging into water, or dipping with washing."

Beza on Matthew iii. 11. says, "The word *βαπτισμὸς* signifies to dye by dipping or washing, and differs from the word *ἀναβιβαι*, signifying to drown, or to go to the bottom as a stone."

Martin Luther, Tom. i. page 71. and Tom. ii. page 19 says, "Baptism is a Greek word, and may be translated a *dipping*, when we dip something into water, that it may be covered with water; and though it be for the most part almost altogether abolished; for neither do they *dip* the whole children, but only *sprinkle* them with a little water; they ought nevertheless to be *wholly dipped*, and presently drawn out again; for that the etymology of the word seems to require. I would have those that are to be baptized, to be wholly dipped into the water as the word imports, and the mystery does signify." Accordingly in his translation he styles John the Baptist, *John the Dipper*, or *John the Immerser*.

John Calvin, Just. lib. c. 15. sect. 19. declares, "The very word *baptizing* signifies to *dip*; and it is certain that the rite of *dipping* was observed of the ancient church."

To these Paido-Baptists of illustrious name, I might add a host of others, amongst whom would appear Scapula, Stephens, Grotius Leigh, Bucan, Bullinger, Piscator, Erasmus, Burkitt, Pool, Seldon; but it appears superfluous.

We will give no Baptist authorities, and will not make a remark of our own on this subject, save, that it must strike every reader how exactly, and even beautifully, the uniform translation of the word in this version corresponds with all the words joined with it, and all the circumstances attending its appearance on all occasions; and that the words expressive of the Paido-Baptist ceremony would not make sense, if uniformly adopted in the passages where this term occurs. But we rest the whole authority of this translation on the criticisms of the Romanists, Episcopalians, and Presbyterians.

NO. V.

Thomson translates Matthew v. 22. thus: "Whosoever is angry with his brother without cause, shall be liable to the sentence of the judges: and whoever shall say to his brother, *Raca*, (a contemptuous word) shall be liable to the sentence of the Sanhedrim; and whoever shall say, *Moreh*, (a reproachful word,) shall be liable (to be sentenced) to the vale of fire," or, to the Gehenna of fire.

In the common translations of this verse, there is a confounding of things present and future, of things human and divine, that illy comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell-fire! Why should one expression of anger only subject a person to human judges, and another subject him to hell-fire, in the usual sense of these

words! Now if the terms in this verse conveyed the same meaning to us which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and beauty in them which is not manifest in the common translations of them. The fact is, that the allusions in this verse, are all to human institutions or customs amongst the Jews; and the judges, the Sanhedrim, and the hell-fire here introduced, are all human punishments. Parkhurst observes on the phrase Γέννα του Πόρος, a Gehenna of fire, that, in its *outward* and *primary* sense, it relates to that dreadful doom of being burnt alive in the valley of Hinnom. "The valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Moloch, Bael, or the Sun. A particular place in this valley was called *Tophet*; and the valley itself, *the Valley of Tophet*, from the *fire stove* in which they burned their children to Moloch." See 2 Kings, xviii. 10. 2 Chronicles, xxviii. 3. Jeremiah, viii. 30. 32. xix. 5. 6. xxxii. 35. It appears also that burning a person alive was a punishment inflicted under the law. Leviticus, xx. 14, xx. 9.

The design of the speaker in this passage goes far to solve the difficulties which awkward translations of it have thrown in the way. The great error which the Messiah, in this part of his discourse so severely reprehends, is, a disposition to consider atrocious actions as the only evils which would subject men to the judgment of God. He proceeds to inform his audience that, *under his reign*, not merely atrocious actions, but improper thoughts, contemptuous and reproachful words, would subject men to punishment. In order to exhibit the discriminating spirituality of his reign, he alludes to human discriminations regarding criminal actions, and the diversities of punishment to which transgressors were obnoxious, according to the supposed malignity of their deeds.

The sentence of the *city councils*, which extended, in certain instances, to *strangling* a person, is one of the allusions. These councils were composed of *twenty-three* judges, and were an inferior court amongst the Jews. The Sanhedrim, or council of *seventy-two* senators, whose sentence authorized *stoning* to death, and which was the superior court of that people, constitutes the second allusion. The burning a person alive in the vale of Hinnom, is the third. By these allusions he teaches his audience that anger in the heart, anger expressed in the way of contempt, and anger expressed with manifest malice, would, under his reign, subject men to such diversities of punishments as they were wont to apportion to atrocious actions, according to their views of their criminality.

The following translation of this verse is expressive of the full sense of the original. "Whosoever is vainly incensed against his brother, shall be obnoxious to the sentence of the judges, (the court of twenty-three;) whoever shall say to his brother (in the way of contempt) *shallow brains*, shall be obnoxious to the Sanhedrim; and whosoever shall say, *apostate wretch*, (the highest expression of malice,) shall be obnoxious to the Gehenna of fire,"

or to being burned alive in the vale of Hinnom. This translation is in substance approved by Adam Clark, and other critics of respectability.

NO. VI.

We would again remind our readers that those words and phrases printed in *italics*, without inverted commas, are almost universally considered, or by the most learned critics and collators of ancient manuscripts, viewed as interpolations or spurious readings. Few of them are of much consequence, and have either crept into the text by the remissness of transcribers, or were inserted as supplements to elucidate the meaning. Some of them may have been inserted to favor certain tenets. But those of such a character are few, and easily detected. Griesbach's improved Greek text is our standard, to which we diligently compare the common text. We observe that Dr. Campbell has rejected from the text a good many erroneous readings, which are noted in his critical notes. Others he has inserted, and marked in brackets. It is only the latter, and such as he has not marked as spurious, and yet preserved, which we *italicise*. Although Griesbach has rejected them altogether from the text, and although some translators have followed him, we thought it more advisable to retain them in the way which we have done, and let the English reader himself estimate their merits. For it is our desire and aim to place the common reader, as far as possible, on the same footing with the learned.

NO. VII.

xx. 12. "*The kingdom of heaven is invaded.*" &c. "The comparison is here to a country invaded and conquered." The Scribes and Pharisees claimed for themselves the chief places in this kingdom; and were by their conduct shutting this kingdom against men. Publicans and harlots, however, in opposition to the influence and example of those men, received the doctrine of the Messiah, and thus, as it were, invaded or took possession of that kingdom from which the elders and doctors excluded them. Finally, the Gentiles, too, by their faith in the Messiah, and the consequent boldness, took possession of this heavenly kingdom. This kingdom, since its first promulgation, admitted every man to enter it who had boldness to deny himself and take up his cross.

NO. VIII.

xi. 21. The kingly conquests and triumphant victories of the Messiah, are the subject on which Isaiah dwells on that part of his prophecy from which this quotation is made. The emblems introduced by the prophet are designed to show the ease with which these victories shall be obtained. No trumpets, spears, or torches shall be employed in making his laws victorious. He will not employ such weapons in subduing the nations under him; not even a bruised reed will be broken as a substitute for a spear or lancet; not a spark of fire, not even an expiring wick will be consumed or extinguished, in bringing nations under his yoke. How unlike his conquests are to those obtained by fire and sword! The spear and the torch of ancient warriors, and the clangor of trumpets are alluded to in these representations of Messiah's regal achievements.

Most commentators we have seen have overlooked the design of this passage, and have made sad work in accommodating a broken reed and a smoking wick to heart broken sinners. But they have not been able to bring these emblems to correspond with his "not contending, raising a clamor, nor causing his voice to be heard in the streets," while making his laws victorious. With these remarks we introduce Bishop Lowth's translation of Isaiah xlii. 1—5.

"Behold my servant whom I will uphold;
 "My chosen in whom my soul delights:
 "I will make my spirit rest upon him;
 "And he shall publish judgment to the nations.
 "He shall not cry aloud, nor raise a clamor,
 "Nor cause his voice to be heard in the public places;
 "The bruised reed he shall not break;
 "And the dimly burning flax he shall not quench:
 "He shall publish judgment so as to establish it perfectly.
 "His force shall not be abated, nor broken,
 "Until he has firmly seated judgment in the earth:
 "And the distant nations shall earnestly wait for his law."

IX.

As Dr. Campbell's note on this passage, throws light not only upon it, but also on Matth. xxiv. 3. and xxviii. 20, we shall give it entire. It equally applies to a number of other passages, the most of which shall be referred to it.

"In the present state—in the future, *ἐν τούτῳ τῷ αἰωνί, — ἐν τῷ μελλόντι.*
 E. T. *In this world,—in the world to come.* The word *state* seems to suit better here than either *age*, which some prefer, or *world*, as in the common version. Admit, though by no means certain, by the two *αἰώνες* are here meant the *Jewish* dispensation and the *Christian*. These we cannot in English call *ages*; as little can we name them *worlds*. The latter implies too much and the former too little. But they are frequently and properly called *states*. And as there is an ambiguity in the original (for the first clause may mean the present life, and the second the life that follows,) the English word *state* is clearly susceptible of this interpretation likewise. And though I consider it as a scrupulosity bordering on superstition, to preserve in a version every ambiguous phrase that may be found in the original, where the scope of the passage, or the words in construction, sufficiently ascertain the sense; yet where there is real ground to doubt about the meaning, one does not act the part of a faithful translator, who does not endeavor to give the sentiment in the same latitude to his readers in which the author gave it to him. This may not always be possible, but, where it is possible, it should be done."

NO. X.

Wherever the word *Church* is found in the common version, *congregation* will be found in this. We shall let Drs. Campbell and Doddridge defend this preference. For although they have not always so rendered it, they give the best of reasons why it should be always so translated.

Doddridge, on Matthew, xviii. 17. says, "This is one of those many *scriptures* which would have been very intelligible, if they had

not been learnedly obscured by ingenious men, whose interest it has been to spread a cloud over them. I am more and more convinced that the *vulgar sense* of the *New Testament*, that is, the sense in which an honest man of plain sense would take it on his first reading the *original*, or any good *translation*, is almost every where the true general sense of any passage; though an acquaintance with *language* and *antiquity*, with an attentive meditation on the text and context, may illustrate the spirit and energy of a multitude of places in a manner which could not otherwise be learned. The old English editions of 1539 and 1541, render it, *Tell it to the congregation*; and, I think, properly enough. The word *church* is unhappily grown into a *term of art*, and has by different persons a variety of *secondary ideas* annexed to it, as Dr. Watts has beautifully shown in his *Essay on Uncharitableness*, p. 7—10. But it signifies in general an *assembly*, or number of people, *called together* on whatever occasion, as is well known. (Compare Acts, xix. 32. 39.) It is in the New Testament generally used, as here, for a *particular assembly*, Acts xiv. 23. 1 Cor. iv 17. xiv. 23. xvi. 19.) but sometimes it is used for the *whole body of Christians*, because they are now *called out from the world*, and are at last to be *gathered together* in the presence of Christ their head, (2 Thes. ii. 1.) and to dwell for ever with each other and with him.

Campbell, on the same passage, observes, "I know no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been understood by his hearers, from the use that then prevailed. The word *ἐκκλησία* occurs frequently in the Septuagint, and is that by which the Hebrew *kahal* is commonly translated. That word we find used in two different, but related senses, in the Old Testament. One is for a whole nation, considered as constituting one commonwealth or polity. In this sense the people of Israel are denominated *πᾶσα ἡ ἐκκλησία Ἰσραὴλ*, and *πᾶσα ἡ ἐκκλησία Θεοῦ*. The other is for a particular *congregation or assembly*, either actually convened, or accustomed to convene in the same place. In this sense it was applied to those who were wont to assemble in any particular synagogue; for every synagogue had its own *ἐκκλησία*. And as the word *συναγωγή* was sometimes employed to signify, not the house, but the people; those two Greek words were often used promiscuously. Now as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under a necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue, and in the primitive church. Whatever foundation, therefore, there may be from those books of Scripture that concern a later period, for the notion of a church representative; it would be contrary to all the rules of criticism, to suppose that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant only a few heads or directors."

Thomson has generally preferred the term congregation. There is no good reason given, nor can there be any produced, for departing in any instance, from the acknowledged meaning of a word of such frequent occurrence; and more especially when it is intended that this term fitly represents the original one. The term church, or kirk, is an abbreviation of the word κυριου οικος, the house of the Lord, and does not translate the term εκκλησια.

NO. XI.

Campbell's note on this verse is too long for insertion here. We shall give a part of it, and a part of his note on verse 56.

"*The son of a god*, *θεος υιος*. E. T. *The Son of God*. Let it be observed, that the phrase, here, is neither *ο υιος του θεου*, *Son of God*, nor *υιος του θεου*, *a Son of God*; but it is *υιος θεου*, both words being used indefinitely, *a son of God*; an expression perfectly suitable in the mouth of a polytheist, like the Roman centurion. The reason of my using the definitive article before the word *son*, is, because it is more conformable to our idiom.

56. *Mary Magdalene*, *Μαρια η Μαγδαληνη*. It might be rendered, more literally, and even properly, *Mary the Magdalene*, or *Mary of Magdala*, in the same way as *Ιησους ο Ναζαρεν*, is *Jesus the Nazarene*, or *Jesus of Nazareth*. There can be no doubt that this addition, employed for distinguishing her from others of the same name, is formed from *Magdala*, the name of a city mentioned ch. xv. 39. probably the place of her birth, or at least of her residence.

NO. XII.

As has already been observed, we have affixed the dates to the first publication of these histories, which the most learned antiquarians, and the most general concurrence of Biblical critics, have affixed to them. But we are by no means certain that they were not published sooner. There is a very general agreement amongst the learned respecting the places where they first appeared; but not respecting the time. The ancient historians of all nations were not so exact chronologists as the modern. We thought it most advisable to select the dates in which these writings are most generally acknowledged to have been in existence. For example, it is more certain from ecclesiastical history, that this Narrative was known and read in Rome, A. D. 64, than that it was published sooner. But were we to judge from the internal evidences of these histories, we would conclude that they were published much earlier than the hints and allusions of those called "Primitive Fathers," would lead us to suppose. For, from the writings of Matthew, Mark, and Luke, it would seem that they were written before the calling of the Gentiles; and that John wrote after this event. John says, "Jesus came into his own country and his own people received him not," but to as many as received him (of all nations) he gave privilege to become the children of God—which were born not of blood, &c. not merely of the blood of Abraham, but of all nations. In the other narratives, the prophecies of the calling of the Gentiles are recorded without a hint that they were then accomplished; which is not in accordance with the method of those writers, had those prophecies been fulfilled at the time they were wrote.

NO. XIII.

"*No, not the Son.*" This sentence has been the subject of much criticism, and many commentators of different creeds have been perplexed with it. Though wanting in some ancient manuscripts, Griesbach has retained it. Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphel*, i. e. *to make known*. Adam Clark thinks this is rather cutting than untying the knot. The controversies between Calvinists and Socinians, have made the difficulty much greater than it really is. It appears to bear just as much against the Socinian as the Calvinistic hypothesis. On the supposition that Jesus of Nazareth was but a man of extraordinary endowments, eminently gifted by the Spirit of God, the difficulty is as great as upon any other hypothesis. He had just been speaking of the destruction of Jerusalem and the temple, in the most exact and circumstantial manner. He had shown that he knew both the *season* (a term agreed to be equivalent to *the hour*) and all the adjuncts and circumstances of that tremendous catastrophe. He had minutely detailed all the concomitants, and expressly declared that the generation standing around him should not pass away, till every thing he had stated relative to this event was accomplished. This is, in other words, declaring that he knew the day of this calamity. He circumscribes and limits it to a certain day. But the question proposed to him explains the difficulty. He was not asked whether he knew the day, but *to make it known*. In the same way he was afterwards interrogated about "the restoration of the Kingdom to Israel." In this case, he says, "It was not for them to know the times and seasons which the Father had reserved to himself, and did not authorize him to make known." And, taking into view the circumstances of the whole case respecting the destruction of Jerusalem and the temple, and the question asked him, his answer is just equivalent to saying, The Father will make it known when it pleases him, but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*, 1 Cor. ii. 2. "I came to you making known the testimony of God, for I determined to make known nothing among you but a crucified Christ." In the order of the words, man, angel, and Son, the Saviour declares his own superiority to any of them.

NO. XIV.

"*That this whole inhabited land should be enrolled.*" Macknight argues with great plausibility that the phrase *Πασαν τὴν κατοικουμένην* means here no more than the land of Israel. He adduces several instances from the Septuagint where it must signify the land of Israel, and shews that Luke elsewhere thus used the word *κατοικουμένη*, such as chap. xxi. 26. "men's hearts failing them for fear, and for looking after those things which are coming upon the land," of Israel; also, Acts xi. 28. a great famine through all the land. This translation rids the narrative of a specious objection preferred by some Sceptics, viz: that there is no account in all the annals of Rome, that Cesar Augustus ever issued such a decree as required the enrolment of all the world.

Concerning the first register or enrolment, Thomson correctly observes, "there were two enrolments, the first merely for the purpose

of numbering the inhabitants, and the second for assessing them. The first here spoken of, was in the reign of Herod the great, when Cyrenius was deputy governor of Syria. It was done according to the Jewish custom, by communities and families, and all were obliged to repair to their respective cities or towns, to be enrolled in their several families, according to their genealogies. The second, which was after the death of Herod, was for assessment, and was made indiscriminately. This was the enrolment which offended the Jews, and excited tumults and insurrections, and brought on the war which terminated in the destruction of Jerusalem, and the utter dispersion of the Jews."

NO. XV.

"*Good will among men.*" Thomson. "*Good will towards men.*" Campbell. We had long since discovered that *among* men was the import of *ev* in this place. But we are happily relieved from the responsibility of so translating it, by finding it done to our hand by Thomson. This is the first instance in which we have found Campbell inadvertent; but "*Homer himself sometimes nods.*" To say nothing of the rarity of such an occurrence as makes it necessary to translate *ev* by *towards*, (whereas, *among* is the second most common meaning given by Parkhurst and others) the tautology which such a rendering makes in the common version is glaring. Peace on earth, or from heaven and earth, is the same thing as good will *towards* men; but good will *among* men, is quite different from good will *towards* men.

NO. XVI.

"Being (as was supposed the son of Joseph) the son of Heli." So Macknight points it; making it equivalent to, he was supposed to be the son of Joseph, but in reality he was the son of Heli. But he is not tenacious of this pointing, for he alleges the common punctuation conveys the same idea. The Talmudists, the ancient Jews, and Christians called Mary, Heli's daughter. It mattered not, according to the Jewish idea and usage, whether Jesus were the real or adopted son of Joseph: soon as Joseph was proved to be of the blood royal, Jesus was heir to the title and political rights of a prince, legally descending from the royal family. But still, Matthew lays the chief stress upon the fact that Jesus was the natural descendant of Mary, whose descent from David was incontrovertible, and therefore concludes his genealogy by informing the reader that this Joseph was only the husband of that Mary of whom Jesus was born. Luke traces his pedigree through Mary up to Nathan, the son of David, who was the common ancestor of the two families of Jacob and Heli.

Thomson in his "*Harmony of the Gospels,*" instead of the words "*as was supposed,*" reads it "*by law established,*" and has the following note on the passage:—

"By comparing this with Luke i. 5. and with the genealogies in Matthew and Luke, and with Matth xiii. 55. Mark, vi 3. John xix. 25. it may be concluded that the father of Elizabeth and the mother of Mary were brother and sister, and descendants of Aaron; that Elizabeth; the daughter of the brother, was married to Zacharias, and by him had John the Baptist; and that Eli, a descendant of David by the line of his son Nathan, married the sister; and by her had two

daughters, namely, Mary, the mother of Jesus, and Mary the wife of Cleophas and mother of James, and Joses, and Simon, and Judas, who, according to custom, were called the brothers of Jesus, he being the head of the family: that Eli, having no son to keep up his name, contracted with Joseph, son of Jacob, a descendant of David, in the line of Solomon, to give him his eldest daughter Mary in marriage, he agreeing to drop his own line, and enrol himself with his espoused wife in the family register, as son of Eli. Hence arose the necessity, at the enrolment ordered by Herod, of Mary's accompanying her husband from Nazareth to Bethlehem, notwithstanding the advanced state of her pregnancy, that the transfer in the line might be made in the most authentic manner. See Ruth chap. iv. and in Potter's *Antiquities of Athens*, we see how scrupulous and exact they were in cases of this sort.

"Roll of the Lineage." It may be necessary to observe that the Israelites were divided into tribes, the tribes into communities, and the communities into families and houses of families; and that, in every city and town, public registers were kept, in which all the males were enrolled; so that every one might have it in his power to trace his descent from his father through the family, and community, and tribe, up to its head. Of these registers we have ample specimens in 1 Chron. chap. i—x xxiii. xxiv. xxv xxvi. and elsewhere. In these Rolls the word *Father* is often used to denote Ancestor, and the word *Son*, descendant; and when the word *Son* is used as a title, as it often is, it denotes or marks the person to be the head of a subordinate family; and the word (which, in my opinion, is improperly rendered) *begot* only marks the line of descent."

NO. XVII

"Second Prime."—"Amongst the different translations which are given of the term *δευτερονπρωτος*, I find nothing but conjecture; and therefore think it is the safest way to render the word by one similarly formed in our language. This is what all the best translators have done in Latin. The common version has, in this instance, neither followed the letter, nor given us words which convey any determinate sense."—*Campbell's Critical Notes*.

"This is, I apprehend, the day when the sheaf of first fruits was offered—the second day after the passover, and the first of the fifty days to Pentecost. See ch. xxiii. 15. 16" Thomson. So Macknight. Doddridge has it, "The first Sabbath after the unleavened bread. This exposition he gives, he says, "with much hesitation."

NO. XVIII.

"In an oratory."—A house or place of prayer, of which the Jews, according to Josephus and Philo, had many. Luke mentions another, Acts xvi. 13—16. Even Juvenal, the Roman poet and satirist, alludes to these houses, commonly built in retired situations, near rivers.

"Ede ubi consistas, in qua quaero proseucha."—Campbell observes on the word *proseucha*, in this construction, that it is subversive of the analogy of the Greek language to translate it as in the common version.

NO. XIX.

The thorn in your own eye. Campbell. The *splinter* in you own eye. Thomson. Either of which expresses the meaning of the original.

NO. XX.

The extract which Luke gives of the Sermon on the Mount, accords with our remarks in the preface to the historical books on the methods by which each of these historians follows up his design. Luke omits all these parts of it which pointedly referred to the common errors, customs, and traditions in Judea. He relates such parts of it as were of a general nature, and applied to all people equally as to those in Judea.

NO. XXI.

Into *hades*. Εἰς ᾗδης—εἰς γέεννα. *Hades*, or ᾗδης, is very improperly translated *hell* in the common version. It is compounded of *a*, negative, and *idēi*, to see; and literally means *hidden*, *invisible*, or *obscure*. Γέεννα, which is also translated *hell*, is compounded of *ge*, valley, and *Hinnom*, the name of a person. There is a great impropriety in translating two words, so different in their derivation and meaning, by one and the same word in our language. Gehenna occurs neither in the Septuagint Greek of the Old Testament, nor in any classic author extant in the world. (See note on Matthew v. 22.) Both *Tophet* and *Gehenna*, amongst the Jews, came gradually to express a state of torment; and, at the time of the Messias, were frequently used to denote a future state of punishment. It is suitably enough translated *hell* in our language, because the ideas attached to the English word *hell* pretty much correspond to the ideas attached to the word *gehenna* about the christian era. But this is very far from being the true import of the word *hades*. The term *hell* by no means conveys its meaning; nay, it is a very erroneous representation of it, as Doctor George Campbell has proved in a dissertation of 50 octavo pages, from which we have extracted the substance of the greater part of our remarks upon these words.

There being no one word in our language which corresponds to the term *hades*, he is obliged to retain and explain it. He always translates the term *gehenna* by the term *hell*. We have uniformly followed his method in the books which he did not translate, and consequently where the word *hell* is found in this translation, the reader may be assured it is *gehenna* in the original. It occurs just *twelve* times in the New Testament; and as it was better understood in Judea than in any other country, and amongst the Jews than amongst any other people, we find it never adopted in any letter or communication to the Gentiles. In the Testimony of Matthew Levi it occurs *seven* of these twelve times; in Mark's Testimony it occurs *three* times; in Luke, *once*. It occurs *once* in the Epistle of James, addressed to the twelve tribes in their dispersion. For the reference and examination of the reader, we shall note down all these passages in order:—Matthew v. 22. 29. 30. x. 28. xviii. 9. xxiii. 15. 23. Mark ix. 34. 44. 47. Luke xii. 5. James iii. 6. With the exception of the last mentioned passage, in every other it is.

quoted from the lips of Jesus. Doctor Campbell mentions two of these passages where it is used figuratively, James iii. 6. and Matthew xxiii. 15. to these we add Matthew v. 22. In the others he is of opinion that it relates to the future punishment of the wicked.

Hades occurs eleven times in the New Testament, and in the king's version is translated *ten* times by the word *hell*, and once by the term *grave*, viz. 1 Corinthians xv. 55. The passages where it is found we will also note down: Matthew xi. 23. xvi. 18. Luke x. 15. xvi. 23. Acts ii. 21. 27. Revelations i. 18. vi. 8. xx. 13. 14.

We have the word *hell* about *thirty-three* times in the king's translation of the Old Testament. In two of these it is, in the Septuagint, *θανάτος*, death, and in *thirty-one* it is *hades*. But they were constrained sometimes to depart from the term *hell*, because it was too glaring a perversion of the original; as when Jacob says, "You will bring my grey hairs with sorrow to the *grave*." "I will go to the *grave* mourning." "O *grave*, where now thy victory!" In these places it would not do to have translated it *hell*; yet they might as well have translated it by the term *hell* in these passages as in many others. For the same reason that they abandoned the term *hell*, 1 Corinthians xv. 55. they were constrained to abandon it several times in the Old Testament.

For the same reason that it does violence to the original to translate either the Hebrew word *sheol* (which the Seventy translated *hades*) or the Greek word *hades* by the English word *hell*; so it destroys the sense of many passages to render it by the term *grave*. Although this term may have, in the Hebrew idiom, sometimes expressed their sense of *hades*, or its Hebrew representative *keber*, this now is very far from being the case. The term *grave* with us denotes the mere receptacle of the body, whereas the mansion of spirits separated from the body, is, by us, supposed to be quite different from the *grave*. According to our views, we should call the receptacle of the body *the grave*, and the place of departed spirits *hades*.

To explain the term *hades*, it must be observed that there are *three* states of human spirits entirely distinct from each other. The *first* state of human spirits is in union with an animal body. This state terminates at death. The *second* state is that in which human spirits are separated from their animal bodies. This commences at death and terminates with the resurrection of the body. This is precisely what is called *hades*. The *third* state commences with the re-union of the spirit and body, and continues ever after. *Hades* is said to be destroyed when the *third* state commences. The termination of *hades* is clearly foretold by John in these words, "Death and *hades* were cast into the lake of fire. This is the second death." To say, as the common version says, that death and *hell* were cast into the lake of fire, or into *hell*, is very absurd and unintelligible. It holds out the idea that one *hell* is to be destroyed in another.

In the anticipation of the termination of *hades*, Paul exclaims—"O death, where now thy sting!—O *hades*, where now thy victory!"

The passage which Paul quotes is from Hosea xiii. 14. and reads thus;—

"I will ransom them from the power of hades;

"I will redeem them from death;

"O Death, I will be thy plague!

"O Hades, I will be thy destruction!"

O death, thy power to separate spirits from their bodies, is no more! O hades, thy dominion over disembodied spirits, is destroyed!

Both the ancient Jews and Pagans supposed that *hades*, the region of departed spirits, was just as far below the earth as the distance from heaven to earth; and therefore we find allusions in the old and new scriptures to the common views of men in applying these words. Thus we find Jonah, when in the depths of the sea, speaking of himself as in *hades*. Thus David says, "If I ascend to heaven, thou art there; if I make my bed in, or descend to *hades*, thou art there." In Job, too, the knowledge of God is said to be "higher than heaven, and deeper than *hades*." And in this style the Saviour speaks of Capernaum: "Though thou art exalted to heaven, thou shalt be brought down to *hades*." This is a strong way of expressing greatness of privilege, and the deprivation that will ensue the neglect or abuse of it.

But it will be objected that Dives is represented as being in torment in *hades*; and that, consequently, the state of the condemned, or what is called *hell*, is fitly enough denoted by this term. "This is the only passage," says Dr. Campbell, "in holy writ which seems to give countenance to the opinion that *hades* sometimes means the same thing as *gehenna*." In reply to all objections derived from this one passage, it is to be noted—

1st. That before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity.

2d. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar amongst the Jews; and as the Greeks and Romans had their gardens and fields of delights in *hades*, and their *tartarus* in the same region; so the Jews assimilated to them, and had their garden of Eden or *paradise*, and their *tartarus*, all within the boundaries of *hades*. So Abraham's bosom, or *paradise*, was the abode of the happy separated spirits, and *tartarus* was the abode of the wicked. Even Peter, a Jew, and an apostle of Jesus Christ, adopts their word *tartarus*, and says, (2 Peter ii. 4.) that God cast the angels that sinned down to *tartarus*. In the common version it is *hell*; but in the original it is neither *gehenna* nor *hades*, but *tartarus*. Now the fact is, that these terms being thus introduced, must have had some of the ideas of the people that first used them attached to them. And that there is, in the christian revelation, a degree of happiness and a degree of misery allotted to disembodied spirits, is beyond

doubt or disputation; and also, that perfect happiness and misery, or happiness and misery in their highest degrees, do not commence until the re-union of spirits to their bodies at the resurrection, is a common idea, and clearly taught in the christian books. In *hades*, then, the receptacle of all the dead, there are rewards and punishments. There is a *paradise*, or an *Abraham's bosom*, and there is a *tartarus*, in which the evil angels are chained, and the spirits of wicked men ingulphed. Hence Dives in *tartarus*, and Lazarus in *Abraham's bosom*, were both in *hades*. Jesus and the converted thief were together in *hades*, while they were together in *paradise*. But Jesus continued in *hades* but three days and nights; for of him these words were spoken: "Thou wilt not leave my soul in *hades*, nor suffer my body to see corruption in the grave." This solves a great difficulty with many, arising from the good spirit of Samuel saying to the wicked Saul, "*To-morrow shalt thou and thy sons be with me,*"—viz. in *hades*.

3d It is remarkable that the words in construction with *hades*, *paradise*, *Abraham's bosom*, and *tartarus*, are always correspondent, and those joined to *heaven* and *hell* perfectly suitable to the ideas attached to them. Hence Lazarus is said to be carried *away*, not *up* to Abraham's bosom; but when Jesus leaves *hades* and the earth, and enters heaven, he is said to be taken *up into heaven*. In the Greek text there is an exact uniformity which is not preserved in the English translation. Sometimes the king's version has an *up* or a *down* which is not in the original: as in Paul's account of the *two visions* and different *revelations* he had in heaven; it is not caught *up*, but caught *away*; but of this in its own place. There is, then, no repugnancy in the account of Dives and Lazarus to the above criticisms on *hades* and *gehenna*. For *hades* is represented as the receptacle of *separated* spirits, whether good or evil—whether happy or tormented; in which there is a *paradise*, an *Abraham's bosom*, and in which there is a *tartarus*, between which there is an impassable gulph. The happiness of those in *paradise*, and the misery of those in *tartarus*, will be augmented to perfection when *hades* shall be destroyed—when righteous spirits shall be united to their glorified bodies, and when the wicked shall be cast into *hell*.

As these remarks will be applicable to so many passages, solve so many difficulties, and preclude the necessity of other references, we shall just add another—That, as we have seen in the instance of Capernaum, this term is sometimes used figuratively, as almost all terms are. Even Moses is, figuratively, a god to Aaron. In the New Testament it is once more used figuratively in connexion with the word *gates*. The *gates of hades* shall not prevail against the congregation of disciples built upon the Rock—"The gates of hades," Dr. Campbell observes, "is a very natural periphrasis for *death*." "We have sufficient evidence, sacred and profane, that this is its meaning." Both the *seventy* translators and the Grecian poets use them thus. Hezekiah uses Πύλαι θανάτου, as equivalent to *death*: "I said, 'I shall go to the gates of hades,'" i. e. *I should die, but I have recovered*. So Homer, εἰς αἰδὸς πύλας, translated by Pope—

"Who can think one thing, and another tell,

"My soul detests him as the gates of hell."

I hate him as death. To say, then, that the gates of *hades* shall not prevail against the church, is, in other words, to say, It shall never die—it shall never be extinct."

NO. XXII.

The import of the term *βλασφημία*, translated blasphemy, detraction, calumny, is the same whether God or man be the object. So the Saviour expounds it—"all manner of detraction or blasphemy may be forgiven unto men, save the detraction from the Holy Spirit." Whatever is necessary to constitute slander, calumny, or detraction, as respects men, is necessary to constitute it as respects God. There can be no detraction or blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God." *Blasphemy* is a Greek word, and its English representative is the term *detraction*, or calumny. It is now used in a latitude very different from its application in the New Testament. Polemic writers on "Modern Theology" are frequently accusing one another of "blasphemous opinions, thoughts, and doctrines." In the scriptures it is only applied to words and speeches. Concerning the blasphemy against the Holy Spirit, Campbell observes that "it is certainly not of the constructive kind, but direct, manifest, and malignant. It is mentioned as comprehended under the same genus with abuse against man, and contradistinguished only by the object. It is explained by being called *speaking against*. This cannot have been the case of all who disbelieved this mission of Jesus and denied his miracles; many of whom, we have reason to think, were afterwards converted by the apostles."

To me it appears evident that the "*detraction from*," commonly called "*the blasphemy against the Holy Spirit*," was a sin of the tongue. It was not "a sin of the thought." In other words, no person did commit this sin simply by thinking, however sinful his thoughts might have been. Nor could he commit this sin by expressing his *real convictions*, however *erroneous* they might be. To constitute it, it required that the tongue was employed maliciously to express what were not the genuine convictions of the mind concerning that agent by which Jesus confirmed his mission.

NO. XXIII.

In this instance we have preferred Thomson to Campbell, or any other translator. Campbell has it, "I will pull down my barns and build greater, and there I will store up all my product and my goods." Instead of barns, *store houses*; instead of product, *produce*. *Αποθήκη* signifies either barn or store house. As men do not lay up all their produce and goods in barns, Thomson is to be preferred.

NO. XXIV.

"To fill his belly with the carob pods." Thomson. "The carob tree, or bean-bearing locust, grows wild in America; the pods containing the beans, are long, crooked, and brown colored. In Syria, where the tree is common, the swine feed upon them." The term *hush*, in its generic sense, applies to any kind of pods containing any

sort of bean or grain. *Τρεῖς*, and not *καπνίζα*, signifies what we call *hushes*.

NO. XXV.

"I tell you this man went down to his house acquitted, and not the other." Thomson. Campbell is more in the idiom of the Greek phrase; Thomson gives the sense more in our idiom. The following clause shows that the Pharisee was not justified, but abased.

NO. XXVI.

"Coming upon the world." Campbell. Thomson. "Coming upon the land." Doddridge, A. Clark, and others.

Ομαρπυον is unquestionably appropriated to the land of Judea by Luke. See No. 14. And that the land of Judea was to be the theatre of all these calamities, is obvious from the drift and scope of the whole prophecy. v. 21. "Let those in Judea flee to the mountains, let those in the city make their escape, and let not those in the country enter the city." Again, "There shall be great distress in the land and wrath upon this people." "This very people." Clark.

That the phrase *Συντέλεια τῆς Αἰωνος*, translated "*the end of the world*"—by Campbell and others, "*the conclusion of this state*," means the destruction of Jerusalem and the temple and the termination of the Jews' religion, or abrogation of that dispensation, is just as evident as that the New Covenant is not the same as the Old, or that the land of Judea was the scene of those calamities inflicted by the Romans during the siege of the metropolis. Indeed there can be no reasonable doubt but that the whole of this prophecy, recorded Matthew xxiv. and Luke xxi. respected not the end of the world, properly so called, but the end of the Jewish age or state. All the signs of its approaching end, and all the concomitants of this era of vengeance, called by the Immerser, "The impending vengeance," spoken of in the prophecy, actually transpired during the interval between the pronouncement of this prophecy and the dispersion of the remnant of this people, after the demolition of their city and temple, a period of about 40 years.

As to the *false Christs* and pretended Messiahs mentioned in this prophecy, several are mentioned by Josephus and many alluded to. One Egyptian prophet led out 30,000 into the wilderness, promising them redemption from the Romans. Felix put the greater part of these to death, and dispersed the rest. Dositheus, a Samaritan, and Thendas, who appeared on the banks of the Jordan, A. D. 45, were of the same character. These pretended to be the Messiahs spoken of by Moses. Josephus says, "They deceived many." (Wars, book ii. c. 13.) During the reign of Nero deceivers of this sort were so numerous, that some were seized and killed every few days. (An Jos. b. xx. c. 4. 7.)

As to "the wars and commotions," this historian affords particular and ample information. In the war with the Syrians about their claims to the right of the city of Samaria, 20,000 Jews lost their lives. This drew the whole nation into a war, and engaged them in numerous conflicts. In these several wars nearly 80,000 Jews were slain. At Seuthopolis, 13,000; at Askelon, 25,000; at Ptolemais, 2000; at Alexandria, 50,000; at Damascus, 10,000 were slain. Tetrarches and pro-

vinces engaged in open wars against each other. Samaritans against Jews, and Jews and Galileans against Samaritans. The Jews, Italians, and other nations were engaged in war while Otho and Vitellus contended for the empire.

"Famines, too, and pestilences," their consequent, are also mentioned by several historians during this period. Suetonius, Tacitus, and Eusebius record the famine during the reign of Claudius Cesar, foretold by Agabus. Josephus says it was so severe at Jerusalem that many died through want of food. Earthquakes, whether figurative, denoting the shakings and revolutions of kingdoms and provinces, or literal, denoting the shaking of the earth, were frequent during this period. Of literal earthquakes there are mentioned one in Crete in the reign of Claudius; one at Smyrna, Miletus, Chios, and Samos; one at Rome mentioned by Tacitus; one at Laodicea in the reign of Nero, in which the city was overthrown, as also the cities of Hierapolis and Colosse. This is also related by Tacitus. Another was sensibly felt in Rome during the reign of Galbo. To these we must add that tremendous one mentioned by Josephus, which so terrified the Jews in their own land. This earthquake was accompanied with dreadful tempests, lightning, showers, swellings of the rivers and lakes, and roarings of the sea.

Of the "fearful sights and signs in the heavens," mentioned in this prophecy, both Tacitus and Josephus give an awful enumeration. There is mention made of a star which assumed the appearance of a sword, and hung over the city a considerable time; of a comet which appeared for a whole year; of a preternatural light which shone about the temple and the altar; of the ponderous eastern gate of the temple, when bolted, opening of its own accord, at the hour of midnight; (this gate when open required twenty men to shut it;) of chariots of war, and armies fighting in the air, when the sun was shining, seen by multitudes; of the voice of multitudes heard in the temple at midnight when the priests were officiating, saying, "Let us depart hence." A country fellow, called or nicknamed Jesus, during the space of four years before the siege, went about crying, "A voice from the east—a voice from the west—a voice from the four winds—a voice against Jerusalem, and against the temple—against the bridegroom and the bride—against all the people." The magistrates by stripes and tortures were unable to restrain him. A stone or a tyle falling from a house, finally killed him in the act of exclaiming, "Wo to Jerusalem, and wo to myself!" Josephus makes the most public appeals to the testimony of many witnesses in proof of these statements; and Tacitus gives nearly the same account.

According to Josephus, their fell during the siege,	1,100,000
In the several wars,	157,660

In all,	1,357,660
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Of those taken captive, there were,	97,000
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Of these, all under seventeen were sold for slaves; those above this age were sent to the mines, and thousands were destroyed by the sword and by wild beasts at the public shows; 11,000 in one place perished through hunger, and on one occasion Titus killed 2500 in

honor of his brother's birth-day. The land of Judea was sold out, and the Gentiles became its proprietors. It was first owned by the Romans, next by the Saracens, next by the Franks, then by the Mamelukes, and now by the Turks. Thus, assuredly, great wrath came upon this people, and upon their land.

During this time the messengers of Jesus, the apostles, were blowing the gospel trumpet through all the Roman empire, and gathering disciples, or the elect, from the four winds of heaven, and thus the glad tidings were proclaimed to all nations before that generation passed away. So that there is every evidence the nature of the case requires, that this prophecy respected the land of Judea, the Jewish nation, and the consummation of that age or dispensation. On the word *αιων*, see No. 66.

NO. XXVII.

"The only stranger in Jerusalem," Thomson. "Are you alone such a stranger in," &c. Campbell. "Are you the only person who sojourns in," &c. Doddridge.

NO. XXVIII.

"He came to his own land, and his own people did not receive him." Thomson. "He came to his own home, and his own family did not receive him." Campbell. "He came into his own (territory,) yet his own people did not receive him." Doddridge.

NO. XXIX.

Campbell has used the word *ghost* very seldom, but ought not to have used it at all when speaking of the Spirit of God. It never was, in any stage of the English language, an appropriate term. With us it signifies the disembodied spirit of a dead person. We have expelled it from the New Testament.

NO. XXX.

Doctor Macknight is of opinion that the *sixth hour* here is not the Jewish, but the Roman sixth hour; and that John, writing so far from Judea, does not compute the hours of the day as the Jews did; but makes them correspond with the Roman. The sixth hour in Judea, was twelve o'clock, noon; in the Roman and our arrangement of the hours, and the sixth hour in the evening with us, was called the twelfth in Judea. There is some degree of plausibility in his remarks upon this hypothesis; but there is not decisive evidence that it is a fact.

NO. XXXI.

Griesbach has expelled the concluding verse from the 7th, and to the end of the 11th verse of chapter viii. from the sacred text as spurious. Some modern translators have followed his example. We have given them in *italics*, as we do all the spurious readings still found in the common Greek, excepting those which our translators have expelled. Campbell says, "Many of the best critics and expositors of different sects, have entertained strong suspicions of them." Amongst these he enumerates Calvin, Beza, Grotius, Erasmus, Hammond, &c. "Euthenius, in the twelfth century, is the first who has explained them. And he assures us they are not to be found in the most correct copies. They are wanting in many of the most ancient

and respectable manuscripts. If an interpolation, they are a very ancient one, having been found in some copies before Origen's time. Some have ascribed them to Papias, in the second century, and others say they were transcribed from the apocryphal gospel to the Hebrews. There are some internal presumptions as well as external, against the authenticity of this passage." The Greeks still read them in their copies, though, in some of them they are marked as spurious. They do not, however, affect the doctrinal import of the New Testament, and nothing of importance depends upon their adoption or rejection.

NO. XXXII.

This sentence, though capable of being interpreted as a prophecy, is supposed to have been uttered by Caiaphas, merely as a political opinion or advice. His meaning seems to be—admitting Jesus to be an innocent person, yet it might be expedient to put him to death to save the nation; for if he gathered a party, the jealous Romans would suppose it was designed against their authority, and would come and destroy, not only his party, but the whole nation.—Some of the Sanhedrim, probably Joseph of Arimathea, and Nicodemus, had objected to the policy of the Sanhedrum, and Caiaphas admitting their plea of his innocence, replied that it was expedient for the safety of the nation to put him to death, however innocent he might be. Such is the substance of Campbell's note on the passage.

NO. XXXIII.

There is an ambiguity here in the original, which, after the English translators, I have retained in this version. It may either mean "do you love me more than you love these things?" that is, your boats, nets, and other implements of fishing, by which you earn a livelihood? or, Do you love me more than these men (your fellow-disciples) love me? Both can be supported by many plausible arguments. I incline rather to this second interpretation; but as the construction will admit either, and as neither of them is unsuitable to the context and the occasion, I thought it the safer method in a translator, to give the expression in the same extent in which the Evangelist has given it, and leave the choice free to his readers.—*Campbell.*

NO. XXXIV.

Thomson translates the last verse thus: "There are indeed many other things which Jesus did; with respect to them, if they were all committed to writing, one by one, even then I do not think that the world would cordially receive the books written." *χάρο* sometimes signifies *to receive cordially*. This, however, is the most rare meaning of it. It occurs but once in this signification in the New Testament, namely, 2 Corinthians vii. 2. This translation strips it of the *hyperbole* which it exhibits in the usual rendering. Doddridge and others suppose that it means no more than the number of books would be so great that few, if any, would have leisure to read them. Either interpretation declares a truth—the one adopted in the text is the most natural rendering. Thomson's is the most ingenious, and, perhaps, the true rendering.

NO. XXXV.

Verse 15. "Together." Doddridge. "Assembled." Thomson. verse 16. "Brethren." Campbell. "Men and brethren." Doddridge and others. It is not *αἰδέσθαι καὶ ἀδελφεῖν*, but *αἰδέσθαι ἀδελφεῖν*. These words occur thirteen times in the Acts of Apostles, and should invariably be translated *brethren* in the Greek idiom. Campbell gives many instances of similar inaccuracies in the common version. Demosthenes and the best writers in Greece, use *αἰδέσθαι ἀδελφεῖν* in the same way. "Our interpreters," says Campbell, "must have proceeded on the supposition that the apostles, by such compellations, divided their hearers into two classes; one of them they barely denominated *men*—the other they more affectionately saluted *brethren*. But that there is no foundation for this conceit is manifest; for, in that case, the copulative *καὶ* must have been inserted between the words."

Thomson has it, "*Men, brethren*;" but, in our idiom, most unquestionably the term *men* is, in every instance, redundant. Instead of "*Men of Athens*," we have on the same principle simply the word *Athenians*, and in all similar cases have preferred Campbell to any other translator who adopts the common method.

NO. XXXVI.

Section 2d.—As the number of references to the Appendix is greater in this, and in the subsequent books of the New Testament, than in the preceding, we have collected more under one No. than before. The reader will find sundry criticisms, and different translations under one reference, not always marked in the text, (as they would rather have disfigured the page,) but here they are marked according to the common divisions of chapters and verses.

Chapter ii. verse 3. "*Divided tongues*." Doddridge. "*Separate tongues*." Thomson. Verse 11. "And the sojourners who are Romans, Jews and proselytes." Doddridge. "Roman strangers also, both Jews and proselytes." Thomson.

Verse 23. "Determinate counsel, and prescience of God." Doddridge. "Declared counsel and predetermination of God." Campbell. *ὁγεσμεν* is the word translated *declared* in Romans i. 4. "*declared to be the Son of God*." Common version. "*Express counsel*." Vulgate in the French of Simon. "Hands of sinners" is by many critics here understood of the Gentiles.

NO. XXXVII.

Verse 37. "Repent." Doddridge. "Reform." Campbell. As we have always given Campbell's translation of *μετανοεῖν* and *μετάνοια* in the books which he did not translate, as well as in those which he did translate, we shall give an extract from his dissertation on this word and *μετανοομαι*, both of which are uniformly rendered by one English word in the common version.

"When such a sorrow was alluded to as either was not productive, or, in the nature of things, does not imply it, the word *metanoes* (commonly rendered *repent*) is never used. Thus the repentance of Judas, which drove him to despair, is expressed by

metameletheis. When Paul, writing to the Corinthians, mentions the sorrow his former letter had given them, he says, that, considering the good effects of that sorrow, he does not repent that he had written it, though he had formerly repented that he had written it. Here no more can be understood by his own repentance spoken of, but that uneasiness which a good man feels, not from the consciousness of his having done wrong, but from a tenderness for others, and a fear lest that which, prompted by duty, he had said, should have too strong an effect upon them. As it would have made nonsense of the passage to have rendered the verb in English *reformed* instead of *repented*, the verb *metanoëo* instead of *metamelomai*, would have been improper in Greek. There is one passage in which the Apostle has employed both words, and in such a manner as clearly shows the difference. In the common version, "godly sorrow works repentance to salvation, not to be repented of." This is a play upon the word *repent*, which is not in the original. The change in the word plainly shows that, in the judgment of the Apostle, there would have been something incongruous in using the same word." *Godly sorrow works reformation not to be repented of*, is a fair and intelligible translation of it. *Metanoia* denotes such a change of mind as issues in reformation; and when enforced as a duty, ought always to be rendered *reformation*; *Metanoëo* by *reform*, and *metamelomai*, in my opinion, ought to be rendered *repent*." We have so done in all places. Of this luminous and convincing dissertation, we have only room for another extract. "It may be said that, in using the terms *repent* and *repentance*, as our translators have done for both the original terms, there is no risk of any dangerous error; because, in the theological definitions of repentance, given by almost all parties, such a reformation of the disposition is included as will infallibly produce a reformation of conduct. This, however, does not satisfy. Our Lord and his Apostles accommodated themselves in their style to the people whom they addressed, by employing words according to the received and vulgar idiom, and not according to the technical use of any learned Doctors. It was not to such that this doctrine was revealed, but to those who, in respect to acquired knowledge, were babes. The learned use is known, comparatively, but to a few; and it is certain that, with us, according to the common acceptance of the words, a man may be said just as properly to repent of a *good* as of a *bad* action. A covetous man will repent of the alms which a sudden fit of pity may have induced him to bestow. Besides, it is but too evident, that a man may often justly be said to repent, who never reforms. In neither of these ways do I find the word *μετανοω* ever used."

Verse 42. "In the community, and in the breaking of the loaf." Thomson. Verse 47. "And the Lord added daily to the congregation them who were cured." Thomson.

NO. XXXVIII.

iii. 7. Jesus of Nazareth. Doddridge. Jesus the Nazarene. Campbell. Verse 21. Who was before appointed. Doddridge. Who was beforehand proclaimed. Thomson. Regulation of all

things. Doddridge. Accomplishment of all things. Campbell. Verse 26. *Child Jesus*. Doddridge. *Son Jesus*. Thomson and others. Chapter iv. verse 2. Temple. Doddridge. Temple guard. Campbell. Verse 12. *Must be saved*. Doddridge. *Can be saved*. Thomson. Verse 13. They knew them that they had been with Jesus. Doddridge. They recollected their having been with Jesus. Thomson. Verse 26. The Messiah. Doddridge. His anointed. Thomson and Campbell. Verse 29. Before determined. Doddridge. Determinately marked out beforehand, i. e. in the prophets. Thomson. 34. Great grace. Doddridge. Great gracefulness. Campbell. Chapter v. verse 42. Preach Jesus the Messiah. Doddridge. Publish the glad tidings, that Jesus is the Christ. Thomson. To declare the good news, that Jesus is the Messiah. Campbell.

XXXIX.

Chapter V. verse 11. Blasphemous words. Doddridge. Reproachful words. Campbell. verse 10. Favor. Doddridge. Gracefulness. Campbell. Preaching the word. Doddridge. Declaring the glad tidings of the word. Campbell. On the words *κηρυσσεν*, *καταγγελλον*, and *διδασκεν* the first three commonly rendered to *preach*, the last to *teach*, he very justly observes that the word *preach* does not, in our idiom, suitably express the precise import of the words employed by the sacred penmen. He says, "no moral instructions or doctrinal explanations, given either by our Lord, or by his Apostles, are ever, either in the Gospels or in the Acts, denominated preaching." *Kerusso*, signifies to proclaim any news, good or bad. *Euangelizo*, to declare, publish or announce, good news only. The former implies that the proclamation is open and public, and it may be applied to any repetition of the same fact or event: the latter is chiefly used to denote the first proclamation of good news; and it may be applied, whether the annunciation is public or private. *Katangello* is nearly synonymous with *Kerusso* and *euangelizo*. "It is an intermediate term between them. In regard to the manner it implies more of public notice than is necessarily implied in *euangelizo*; but less than is denoted by *Kerusso*. In regard to the subject, though commonly used to express good news, it does not express quite so much as *euangelizo*; but it expresses more than *Kerusso*, which generally refers to some one remarkable fact or event, that may be told in a sentence or two." The word *didasko* is properly rendered by the word *teach*. It ought never to be confounded with the other terms, whose meaning is so different. As the word *preach* is used in a latitude which the use of the sacred writers will not warrant, we have most generally preferred the interpretation given by Campbell, to that given by any other translator. Were we to adopt one uniform translation of these words, adapted to convey the same ideas to an English reader, which the Greek text conveyed to the people who spoke that language, we would translate *Kerusso*, I proclaim; *Katangello*, I announce, *Euangelizo*, I publish or declare good news; and *didasko*, I teach. To this we have generally conformed. If there

be any deviation, it is in adopting other words of a similar import. The ideas exhibited are the same.

On the word *preach*, we shall give one extract from Campbell's Dissertation, all of which is worthy of the attention of every reader capable of understanding it. It is certainly most correct and judicious. Vol. I. p. 373. "*To preach*, is defined by Johnston, in his Dictionary, '*to pronounce a public discourse on sacred subjects.*' This expresses, with sufficient exactness, the idea we commonly affix to it. For, we may admit, that the attendant circumstances of church, pulpit, text, worship, are but appendages. But the definition, given by the English lexicographer, cannot be called an interpretation of the term *κηρυσστω*, as used in Scripture. For, so far as it is from being necessary that the *κηρυγμα* should be a discourse, that it may be only a single sentence, and a very short sentence too. Nay, to such brief notifications we shall find the term most frequently applied. Besides the word *κηρυσστω*, and *κηρυγμα*, were adopted with equal propriety, whether the subject were sacred or civil. Again, though the verb *κηρυσστω* always implied public notice of some event, either accomplished, or about to be accomplished, often accompanied with a warning, to do or forbear something; it never denoted either a comment on, or explanation of, any subject, or a chain of reasoning, in proof of a particular sentiment. And, if so, to pronounce publicly such a discourse as, with us, is denominated sermon, homily, lecture, or preaching, would, by no means, come within the meaning of the word *κηρυσστω* in its first and common acceptation. It is, therefore, not so nearly synonymous with *διδασκα*, *I teach*, as is now commonly imagined."

NO. XL.

See No. 37. This sentence Thomson translates thus:—"Repent therefore, of this wickedness of thine, and beseech God, if indeed this thought of thine heart can be forgiven thee. For I perceive that thou art for bitter gall, and for a bond of iniquity." Chap. viii. 33. "In his humiliation his condemnation was extorted, and who shall declare (the wickedness) of his generation?" Newcome. "In his humiliation his judgment was taken away; and who shall declare his generation?" Doddridge. "In his humiliation his legal trial is taken away: who will declare his manner of life. Thomson. chap. ix. 11. We have added the supplement *to me*. The context requires it. We cannot suppose that Saul never prayed before this time. This would be contrary to his own account of his former life. But we can very well understand and see the propriety of his being represented as now praying to Jesus for the first time in his life. A better proof of the change of his mind, respecting the character of Jesus, could not be given than this:—"Behold he prays to me." v. 31. Admonition of the Holy Spirit. Campbell. Consolation of the Holy Spirit. Doddridge. Chap. x. 17. "Peter was pondering." Thomson. "Was doubting" Doddridge.

NO. XLI.

Chap. x. v. 22. Instructed. Campbell. Divinely instructed. Doddridge. Verse 25. Prostrating himself at his feet, made obeisance. Thompson. And falling down at his feet, worshipped him.

Doddridge: Verse 40. Has granted him. Thomson. Has given him. Doddridge. Chapter xi. verse 16. We have supplied the words, (on Pentecost) as illustrative of 'the beginning' to which Peter refers. Verse 18. Obstruct. Thomson. Prohibit. Doddridge.

NO. XLII.

Speaking the word. Campbell. Preaching the word. Doddridge. See No. 39. It is here λαλεω to speak. Verse 26. Named Christians. Campbell. By Divine appointment named Christians. Doddridge. Doddridge and Campbell do not agree in interpreting the word χρηματιζα. The former will have it to signify some communication from God: to be warned, admonished, or instructed, from God. The latter argues, that it does not imply that the communication, warning or appointment, comes from God; any more than the word warning, admonition, implies from whom it comes. Hence, Doddridge supposes that the disciples received the name Christians by a communication from Heaven; Campbell, that it might have been imposed as a term of reproach by their enemies: but the Christians soon adopted it, and gloried in it as the most honorable compellation. Chapter xii. verse 9. Was real. Thomson. Was true and real. Doddridge. Chapter xiii. verse 10, Child of the Devil. Campbell. Son of the Devil. Doddridge.

NO. XLIII.

"I will give you the sure mercies of David." Doddridge. "I will give you the gracious promises to David which are faithful. Thomson. Verse 43. To persevere in the grace of God. Thomson. To continue in the grace of God. Doddridge. Verse 45. Contradicting and reviling. Thomson. Contradicting and blaspheming. Doddridge. See No. 22.

NO. XLIV.

"And as many as were determined for eternal life believed." Doddridge. "And as many as were fitly disposed for eternal life believed." Thomson. So many others—"As many as were disposed for eternal life believed." Whitby. And all they who had been before ordained to eternal life believed. Simon's translation of the Vulgate. There is no *before* in the Greek. Some have read it thus—As many as believed were set in order to eternal life. Joseph Mede contended, that the phrase "*tetagmenoi eis zoen aionion*," was a periphrasis for a proselyte of the Gate. By changing the pointing of the verse, Sir Norton Knatchbull has it, "As many as were met together (that is all the Gentiles) believed to eternal life." We prefer Doddridge, because his translation is as ambiguous as the Greek. This word is used in the New Testament to denote one's own determination as well as that of another. Chapter 14. verse 4. We also are men obnoxious to the same infirmities with yourselves. Doddridge. We are your fellow mortals. Campbell. Verse 23. And when they had constituted presbyters. Doddridge. Elders. Campbell. They therefore appointed elders for them in every congregation. Thomson.

NO. XLV.

I will rebuild. Thomson. Build up. Doddridge. Verse 18. Now all his works are from eternity, known unto God. Doddridge.

Who does all things known (unto him) from the beginning. Griesbach's improved Greek text. Verse 19. Wherefore I determine. Doddridge, My judgment is. Thomson. and common version. Verse 37. Barnabas determined. Doddridge. Advised. Thomson.

NO. XLVI.

Spirit of Jesus. Doddridge. So Griesbach and other critics. Chapter xvi. verse 14. The Lord opened. Doddridge. Had opened. Thomson. Verse 20. 22. 36. 38 Officers. Doddridge. Generals. Thomson. Verse 31. What must I do that I may be saved. Doddridge. What must I do that I may be safe. Wakefield. The jailor meant no more than what shall I do to be safe from punishment for what had befallen the prisoners and the prison? This is, beyond doubt, the sense of the passage, though Paul in his reply, uses the words in a more extensive signification; a practice common in these writings. Wakefield. Chapter 17. 6. Rulers. Doddridge. Magistrates. Thomson.

NO. XLVII.

Hearing somewhat new. Doddridge. Hearing news. Thomson. Verse 23. Worship of invisible powers. Doddridge. Demons. Thomson. Verse 26. Times foreallotted. Doddridge. Times previously arranged in order. Thomson. Verse 30. Charges all men. Doddridge. Makes proclamation to all men. Thomson. In righteousness. Doddridge. Righteously. Thomson. Chapter xviii. verse 5. Borne away. Doddridge. Enrapt. Thomson. Verse 11. Sat down. Doddridge. Continued. Thomson. Verse 26. To their house. Doddridge. Aside. Thomson. Verse 27. By his gift. Thomson. Through grace. Doddridge. Chapter xix. verse 3. We have supplied the word *received*, for the same reason the King's translators suppld the word *given*, John vii. 39. Verse 13. Strolling Jews. Thomson, Vagabond Jews. Doddridge. Verse 39. Assembly. Doddridge. Congregation. See No. x. Chapter xx. verse 7. Preached. Doddridge. Discoursed. Campbell. Verse 28. Church of God. Doddridge. Of the Lord. Griesbach. Chapter xxi. verse 8. Paul and his company. Doddridge. They. Griesbach. Verse 24. With them. Doddridge. For them. Thomson. Verse 31. 32 33 Tribune. Doddridge. Commander. Thomson. Chapter xxii verse 5. The court of the elders. Doddridge. The national senate. Campbell. Verse 14. Foreordained thee. Doddridge. Chosen thee. Common version. Verse 24. And ordered. Doddridge. Saying. Thomson. Verse 26. Told the tribune. Doddridge. Addressed the commander. Thomson. Consider what you are about to do. Doddridge. What are you about to do? Griesbach. Chapter xxiii. 1. Conversed before God. Doddridge. Lived before God. Common version. Verse 8. We have supplied *departed* before spirit; for it is acknowledged that the Sadducees did admit, that there were spirits in men, and only denied their future or separate existence. Verse 21. A curse. Doddridge. *Anathema*. Thomson. Chapter xxiv. verse 7. Lysias the tribune. Doddridge. Commander of the Cohort. Thomson.

"The Greek word *αἵρεσις* *heresy*, which properly imports no more than *election* or *choice*, was commonly employed by the Hellenist Jews, in our Saviour's time, when the people were much divided in their religious sentiments, to denote, in general, any branch of the division, and was nearly equivalent to the English words, *class*, *party*, *sect*. The word was not, in its earliest acceptation, conceived to convey any reproach in it, since it was indifferently used, either of a party approved, or of one disapproved by the writer. In this way it occurs several times in the Acts of the Apostles, where it is always (one single passage excepted) rendered *sect*. We hear alike of the sect of the Sadducees, and of the sect of the Pharisees. In both places the term is adopted by the historian purely for distinction's sake, without the least appearance of intention to convey either praise or blame. Nay, on one occasion, Paul, in the defence he made for himself before King Agrippa, where it was manifestly his intention to exalt the party to which he had belonged, and to give their system the preference to every other system of Judaism, both in soundness of doctrine, and purity of morals, expresses himself thus: *My manner of life, from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify: that after the strictest sect of our religion, I lived a Pharisee.*"

"There is only one passage in that history wherein there is an appearance that something reproachful is meant to be conveyed under the name. It is in the accusation of Paul, by the orator Tertullus, on the part of the Jews, before the governor Felix; where amongst other things we have these words: *We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.* I should not, however, have imagined that any part of the obloquy lay in the application of the word last mentioned, if it had not been for the notice which the Apostle takes of it in his answer. *But this I confess unto you, that after the way which they call heresy, so worship I the God of my fathers*"—

"Here, by the way, I must remark a great impropriety in the English translation, though in this, I acknowledge, it does but follow the Vulgate. The same word is rendered one way in the charge brought against the prisoner, and another way in his answer for himself. The consequence is that, though nothing can be more apposite than this reply, in this instance, as it stands in the original; yet nothing can appear more foreign than this passage, in the two versions above mentioned. The Apostle seems to defend himself against crimes, of which he is not accused. In both places, therefore, the word ought to have been translated in the same manner, whether *heresy* or *sect*. In my judgment, the last term is the only proper one; for the word *heresy*, in the modern acceptation, never suits the import of the original word, as used in the Scripture."

"In order to prevent mistakes, I shall here further observe, that the word *sect* among the Jews, was not in its application entirely

coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves, the several denominations above mentioned have no intercommunity with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now, in the Jewish sects, (if we except the Samaritans,) there were no separate communities erected. The same temple and the same synagogues were attended alike by Pharisees and by Sadducees. Nay, there were often of both denominations in the Sanhedrim, and even in the priesthood."

"Another difference was, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees, yet Josephus never styled the common people *Pharisees*. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our Lord, *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party."

"But, it may be asked, is not the acceptation of the word, in the Epistles, different from what it has been observed to be in the historical books of the New Testament? Is it not, in the former, invariably used in a bad sense, as denoting something wrong, and blamable? That in those indeed, it always denotes something faulty, or even criminal, I am far from disputing: nevertheless, the acceptation is not materially different from that in which it always occurs in the Acts of the Apostles. In order to remove the apparent inconsistency in what has been now advanced, let it be observed that the word *sect* has always something relative in it; and therefore, in different applications, though the general import of the term be the same, it will convey a favorable idea, or an unfavorable, according to the particular relation it bears. I explain myself by examples. The word *sect* may be used along with the proper name, purely by way of distinction from another party of a different name; in which case the word is not understood to convey either praise or blame. Of this we have examples in the phrases above quoted, the sect of the Pharisees, the sect of the Sadducees, the sect of the Nazarenes. In this way we may speak of a strict sect, or a lax sect, or even of a good sect, or a bad sect. If any thing reprehensible or commendable be suggested, it is not sug-

gested by the term sect, but by the words construed with it. Again, it may be applied to a formed party in a community, considered in reference to the whole. If the community, of which the sect is a part, be of such a nature as not to admit this subdivision, without impairing and corrupting its constitution, to charge them with splitting into sects, or forming parties, is to charge them with corruption, in what is most essential to them as a society. Hence arises all the difference there is in the word, as used in the history, and as used in the Epistles of Peter and Paul; for these are the only Apostles who employ it. In the history, the reference is always of the first kind; in the Epistles, always of the second.”—

“But even here, it has no necessary reference to doctrine, true or false. Let us attend to the first passage in which it occurs in the Epistles, and we shall be fully satisfied of the truth of this remark. *For there must be also heresies among you.* You must also have sects among you. It is plain that what he reproves under the name schism in the former verse, is in effect the same with what he here denominates heresy. Now, the term schism I have shown already to have there no relation to any erroneous tenet, but solely to undue regards to some individual teachers, to the prejudice of others, and of the common cause. In another passage of this Epistle, where speaking of the very same reprehensible conduct, he uses the words *strife and factions*; words nearly coincident with schisms and heresies; his whole aim in these reprehensions, is well expressed in these words, *that you may learn in us* (that is, in himself and Apolles, whom he named for example’s sake) *not to think of men above that which is written*, above what Scripture warrants, *that no one of you be puffed up for one: make your boast of one, against another.*

“It may be said, does not this explanation represent the words *schism and heresy* as synonymous? That there is a great affinity in their significations is manifest; but they are not controvertible terms. I do not find that the word *σχίσμα* schism is ever applied in holy writ to a formed party, to which this word is commonly applied. I understand them in the Epistles of this Apostle, as expressive of different degrees of the same evil. An undue attachment to one part, and a consequent alienation of affection from another part of the Christian community, comes under the denomination of schism. When this disposition has proceeded so far as to produce an actual party or faction among them, this effect is termed *heresies*. And it has been remarked that even this term was at that time currently applied, when matters had not come to an open rupture and separation in point of communion. There was no appearance of this at the time referred to, among the Corinthians. And even in Judaism, the Pharisees and the Sadducees, the two principal sects, nay the only sects mentioned in the Gospel, and (which is still more extraordinary) more widely different in their religious sentiments than any two Christian sects, still joined together, as was but just now observed, in all the offices of religious service, and had neither different priests and ministers, nor separate places for social worship, the reading of the law, or

the observance of the ordinances."—*Camp. Dis. ix.—Part iv.*

Verse 18—An offensive conscience. Doddridge. Without offence. Common version. Chapter xxvi. verse 13. In the way. Doddridge. On the road. Thomson. Verse 18. To bring them by the faith that is in me, &c. Campbell. To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified through faith which is in me. Dod. Verse 24. Much learning. Thomson. Much study. Doddridge. Chains. Thomson. Bonds. Doddridge. Chapter xxvii. verse 21. To have gained. Doddridge. Incurred. Thomson. Verse 23. To day you are looking for the fourteenth day. Doddridge. Longing for the fourteenth day. Thomson. Verse 35. Some food. Doddridge. A refreshment. Thompson. Proper for. Doddridge. Conducive to. Thomson. Apostleship. Macknight. Apostolic mission. Thomson.

NO. XLIX. & L.

Verse 20. Godhead. Macknight. Divinity. Thomson. When thought upon. Thomson. Being understood. Macknight. Verse 23. Reptiles. Thomson. Creeping things. Macknight. Verse 28. Unapproving. Macknight. Undiscerning. Doddridge.

NO. LI.

Who though they know. Macknight. Some who clearly understand. We have followed the pointing of Griesbach and concur in opinion with Locke, that this should be the commencement of a new paragraph, and not the conclusion of a sectional division. Verse 6. *The* day of wrath. Macknight. A day of wrath. Thomson. There is no article prefixed to *day* in the Greek.

NO. LII.

Dr. A. Clark is of opinion that *φου* here rendered '*by nature,*' is to be understood in the sense given it in Suicer's Thesaurus, in Latin, *reipsa, revera*; in English, *certainly, truly*, 'When the Gentiles who have not the law, *truly*, or in effect, do the things contained in the law. So Gal. 4, 8—'Which by nature are no Gods.' 'Which *certainly* are no gods.' So also Ephes. 2, 3. 'by nature children of wrath. *Truly, incontestibly*, children of wrath even as others.'

NO. LIII.

A propitiatory. Macknight. A mercy seat. Thomson *ἱλαστήριον* never signifies *propitiation*. In the Old and New Testament it always signifies the mercy seat or propitiatory.' It was the name given to the golden lid which covered the ark of the covenant on which the Shechnah or cloud of glory rested. Improved version. So Locke after Mede, argues, 'The antitype of the golden lid is *Jesus*, who is now the *ἱλαστήριον* the propitiatory.' *Διὰ πίστεως* through faith is wanting in the Alexandrian and some other manuscripts, but retained by Griesbach.

NO. LIV.

We shall give Thomson's translation of this passage:—"And not only so, but we also boast in God, through our Lord Jesus Christ;

by whom we have now obtained this reconciliation, on this account—as sin entered into this world by one man, and death by sin, and so death for which all sinned passed through unto all men: for there was sin in the world until the law: now sin is not placed to account where there is no law: but death reigned from Adam to Moses, even over them who had not sinned after the likeness of the transgression of Adam, who is a type of him who was to come: but the free gift is not as the transgression; for if for the transgression of the one, the many died; much more has the favor of God, and the free gift by the favor of the other man, Jesus Christ, superabounded to the many: nor is this free gift, as in the case when one sinned: for the sentence was a condemnation for one offence, but the free gift is an acquittal from many transgressions. For if for the offence of the one, death reigned by that one; much more shall they who receive the superabundance of this favor and of the free gift of this acquittal, reign in life by the other, namely Jesus Christ. Therefore, as by one transgression there was a sentence of condemnation for all men; so by one acquittal there is an adjudication of life for all men. For as by the disobedience of the one man, the many were ranked as sinners, so also by the obedience of the other man, the many will be ranked as righteous.”

In Macknight’s translation, the term *sentence* is supplied out of the context, and is not an arbitrary supplement. In justice to this translation, we ought to give at least the two following critical notes on the leading terms:—

“Because δικαιοσυνη, *righteousness*, is here opposed to κατακρισις, *condemnation*, our translators took its meaning to be the same with δικαιοσυνη, verse 18. and therefore they translated it *justification*. But as δικαιοσυνη no where else in scripture is used for δικαιοσυνη, and as its ordinary meaning gives the same sense, it is to be preferred; especially as, in the next verse, the apostle represents those who have received the gift of pardon, as having received the gift of righteousness; that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to eternal life, Christ’s righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ’s righteousness were transferred to them by imputation, but as a free gift from God.”

As κατακρισις *condemnation*, in the foregoing clause, denotes the sentence of God, by which Adam and all his posterity were condemned to death, its opposite, δικαιοσυνη ζων, *justification of life*, must signify the sentence of God, whereby Adam and all his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See verse 9. note 1. The benefit of this sentence all partake of; and therefore it is said to have come upon all men. This sentence, called the *gracious gift*, verse 16. whereby our first parents were respited from instant death, is implied in what God said to Eve, Gen. iii. 16. *In sorrow you shall bring forth children: and to Adam, verse 19. In the sweat*

of your face shall you eat bread, till you return unto the ground: and to the serpent, verse 15. *The seed of the woman shall bruise your head.*"

NO. LV.

This sentence is thus translated by Thomson:—"So I found the commandment which was for life, to be for death." Some have read it thus: "The commandment which (I thought would lead) to life, I found (to lead) to death."

NO. LVI.

In justification of the supplement *'by no means'* Macknight observes:—*Do I myself now as a slave, serve with the mind the law of God, but with the flesh the law of sin?* *Αγα εν αυτος ηγω*, &c. Here *αγα* is a particle of interrogation. See Ess. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death, through Jesus Christ. Being delivered, *Do I myself then as a slave serve with?* &c. Translated in this manner, interrogatively, the passage contains a strong denial, that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly, with the mind only, the law of God, and with the flesh the law of sin in his members, whereas, translated as in our English Bible: *So then with the mind I myself serve the law of God, but with the flesh the law of sin*, it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chapter viii. 1. from what is said in this passage: *There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the spirit.* 2. *For the law of the spirit*, &c. But if those to whom there is no condemnation, *walk not according to the flesh, but according to the spirit*, it surely cannot be said of such in any sense, that *with the flesh they serve the law of sin*; so that the translation of verse 25 is utterly wrong, and even dangerous.

Thomson translates it interrogatively without the supplement, thus: (Do I then with the mind serve the law of God, but with the flesh the law of sin?)

NO. LVII.

Verse 8. Live to, Macknight. Are in. Thomson. Verse 24. Hope seen. Macknight. Hope attained. Thomson. We do not see. Macknight. We do not enjoy. Thomson. Verse 26. Strongly complains. Macknight. Intercedes. Thomson.

NO. LVIII.

"The love of Christ." Many understand *the love of Christ* here to be equivalent to *our loving Christ*, and make the argument stand thus: "Shall the distresses, &c. we suffer for his name, quench our love to him? By no means."

NO. LIX.

("For I myself was wishing to be separated from Christ.") San. There can be no doubt but that this clause ought to be in a parenthesis; for the apostle declares his sorrow was for his brethren, and not on account of himself. And to show his sympathy, he declares that he was once like them, wishing to be anathema, accursed, or

separated from Christ. A strong way of expressing his former contempt for Jesus of Nazareth. Some Greek copies read *Ευχόμεν* others *Βούλομαι*, Griesbach. To one acquainted with the Greek language, with the import of the Greek modes and tenses, no proof need be adduced to show that this word as found in this verse may be rendered, *I wished, or was wishing*. Thomson renders it thus: (For I, even I myself wished the followers of Christ to be devoted to destruction.) He supplies the words, *the followers*. 'For I could wish that I myself were made an anathema after the example of Christ.'—Doddridge. He supplies the words *after the example*. In the rendering given in the text, the words, *like them*, are supplied merely for giving force to the import of the passage; but they are not necessary to make sense. For I myself could wish to be separated from Christ. Macknight. The Vulgate has *optabam, I did wish*, and not *optarem, I could wish*. To make the Greek capable of denoting *I could wish*, the particle *an* must be supplied, which some have done, and thereby have obscured the meaning. 'For I could wish myself to be an anathema for the sake of Jesus Christ.' i. e. to be treated as one devoted to destruction. This is forced and not in the spirit of the context. One modern translation has it, 'for I also formerly boasted myself to be an alien from Christ.' This is sufficiently free; and although it may be a truth as respected Paul, it is not a literal translation of the sentence.

NO. LX.

Hated. Macknight. Slighted. Thomson. Jacob have I loved more than Esau. Simon's translation Vulgate. Hated when it is used in scripture, as it is often comparatively, it signifies only to postpone in our esteem and kindness; for this I need only give that one example. Luke xiv. 26—See Mal. i. 2 3. Locke. Verse 28. For he is closing an account and making a deduction with saving goodness. Thomson.

NO. LXI.

I commend them. Campbell. I bear them witness. Macknight. Verse 16. The joyful message of peace; the joyful news of good things. Macknight. Who believes what he hears us proclaim? Campbell. Who has believed our report? Macknight.

NO. LXII.

Whom he heretofore acknowledged. Campbell. Whom he foreknew. Macknight.

NO. LXIII.

Measure of faith. Campbell. Proportion of faith. Macknight. Verse 20. Give him meat. Macknight. Feed him. Thomson. xiv. 1. Without regard to differences of opinion. Thomson. Not in order to the strifes of disputations. Macknight.

NO. LXIV.

You have a belief; exercise it at home by yourself before God. Happy he who upon a strict examination does not condemn himself. Thomson. Chapter xvi, verse 24. Filled with your company, Macknight. Satisfied. Thomson. 29, A fulness, Thomson. The fulness, Macknight.

NO. LXV.

Deacon, *διακονος*, literally signifies minister or servant. Females, as well as males, were in the primitive church employed as ministers, or servants of the church. Their services were various. See the epistle to Timothy, and the particular allusions in several epistles to those services, hereinafter referred to this item.

NO. LXVI.

“The Greek word *μυστηριον* occurs frequently in the New Testament, and is uniformly rendered, in the English translation, *mystery*. We all know that by the most current use of the English word *mystery*, (as well as of the Latin ecclesiastic word *mysterium* and the corresponding terms in modern languages) is denoted some doctrine to human reason incomprehensible: in other words, such a doctrine as exhibits difficulties, and even apparent contradictions, which we cannot solve or explain. Another use of the word, which though not so universal at present, is often to be met with in ecclesiastic writers of former ages, and in foreign writers of the present age, is to signify some religious ceremony or rite, especially those now denominated sacraments.”—

“When we come to examine the scriptures critically, and make them serve for their own interpreters, which is the surest way of attaining the true knowledge of them, we shall find, if I mistake not, that both these senses are unsupported by the usage of the inspired penmen. After the most careful examination of all the passages in the New Testament, in which the Greek word occurs, and after consulting the use made of the term, by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings called Apocrypha, I can only find two senses nearly related to each other, which can strictly be called scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret, any thing not disclosed, not published to the world, though perhaps communicated to a select number.

“Now let it be observed that this is totally different from the current sense of the English word *mystery*, something incomprehensible. In the former acceptation, a thing was no longer a mystery than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation as before. To the former, we apply, properly, the epithet *unknown*, to the latter we may, in a great measure, apply the term *unknowable*. Thus, the proposition that God would call the Gentiles, and receive them into his church, was as intelligible, or if you like the term better, comprehensible, as that he once had called the descendants of the Patriarchs, or any plain proposition or historical fact. Yet whilst undiscovered, or, at least veiled under figures and types, it remained in the scriptural idiom, a *mystery*, having been hidden from ages and generations. But, after it had pleased God to reveal this gracious purpose to the Apostles, by his Spirit, it was a *mystery* no longer.”—

“I signified before, that there was another meaning which the term *μυστηριον* sometimes bears in the New Testament. But it is so nearly related to, if not coincident with, the former, that I am doubtful whether I can call it other than a particular application of the same

meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain that, in this case, the term *μυστήριον* is used comparatively; for, however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term, when our Lord said to his disciples, *To you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables*."

"In this sense *μυστήριον* is used in these words: *The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.* Again, in the same book: *I will tell you the mystery of the woman, and of the beast that carries her, &c.* There is only one other passage to which this meaning of the word is adapted, and on which I shall have occasion to remark afterwards. *This is a great mystery, but I speak concerning Christ and the church.* Nor is it any objection to the interpretation of the word *mystery* here, that the Apostle alluded not to any fiction, but to a historical fact, the formation of Eve out of the body of Adam her husband. For, though there is no necessity that the story which supplies us with the body of the parable or allegory (if I may so express myself) be literally true; there is on the other hand no necessity that it be false. Passages of true history are sometimes allegorized by the sacred penmen. Witness the story of Abraham and his two sons, Isaac by his wife Sarah, and Ishmael by his bond woman Hagar, of which the Apostle has made an allegory for representing the comparative natures of the Mosaic dispensation and the Christian."—

"Before I finish this topic, it is proper to take notice of one passage wherein the word *μυστήριον*, it may be plausibly urged, must have the same sense with that which present use gives to the English word *mystery*, and denotes something which, though revealed, is inexplicable, and to human faculties, unintelligible. The words are, *Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* I do not here inquire into the justness of this reading, though different from that of the most ancient versions, the Syriac and the Vulgate, and some of the oldest manuscripts. The words, as they stand, sufficiently answer my purpose. Admit then that some one of the articles enumerated may be justly called mysteries, in the ecclesiastical and present acceptation of the term; it does not follow that this is the sense of the term here. When a word in a sentence of holy writ, is susceptible of two interpretations, so that the sentence, whichever of the two ways the word be interpreted, conveys a distinct meaning suitable to the scope of the place; and when one of these interpretations expresses the common import of the word in holy writ, and the other

assigns it a meaning which it plainly has not in any other passage of Scripture, the rules of criticism manifestly require that we recur to the common acceptation of the term. Nothing can vindicate us in giving it a singular, or even a very common signification, but that all the more usual meanings would make the sentence involve some absurdity or nonsense. This is not the case here. The purport of the sentence plainly is, "Great unquestionably is the divine secret, of which our religion brings the discovery; God was manifest in the flesh," &c.

Camp. Dis. ix. Part 1.

"*Χρόνοι αἰώνων* in the secular times, the times of the ages, or in the times under the law. Why the times under the law were called *Χρόνοι αἰώνων*, the times of the ages, we may find a reason in their jubilees, which were *αἰῶνες sæcula*, or ages, by which all the time under the law was measured: and so *Χρόνοι αἰώνων* the times of the ages, is used 2 Tim. i. 9. Tit. i. 2. And so *αἰῶνες* the ages, are put for the times of the law, or the jubilees, Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. and x. 2. Eph. iii. 9. Col. i. 25. Heb. ix. 26. And so God is called the Rock *αἰώνων*, of ages, Isa. xxvi. 4. in the same sense that he is called *the Rock of Israel*, Isa. xxx. 22. i. e. the strength and support of the Jewish state: for 'tis of the Jews the Prophet here speaks. So Exod. xxi. 6. *εἰς τὸν αἰῶνα*, to the age, signifies not as we translate it *for ever*, but to the jubilee; which will appear if we compare Lev. xxv. 39. 41. and Exod. xxi. 2. See *Burthog's Cristianity a Revealed Mystery*, page 17. 18. Now that the times of the law were the times spoken of here by St. Paul, seems plain from that which he declares to have continued a mystery during those times, to wit, God's purpose of taking the Gentiles to be his people under the Messiah: For this could not be said to be a mystery at any other time, but during the time the Jews were the peculiar people of God, separated to him from among the nations of the earth. Before that time there was no such name or notion of distinction as Gentiles. Before the days of Abraham, Isaac and Jacob, the calling of the Israelites to be God's peculiar people, was as much a mystery as the calling of others out of other nations was a mystery afterwards. All that St. Paul insists on here, and in all the places where he mentions this mystery, is to show, that though God has declared this his purpose to the Jews, by the predictions of his Prophets among them; yet it lay concealed from their knowledge, 'twas a mystery to them, they understood no such thing; there was not any where the least suspicion or thought of it, till the Messiah being come, it was openly declared by St. Paul to the Jews and Gentiles, and made out by the writings of the Prophets, which were now understood."

Locke on the Romans, page 345.

NO. LXVII.

Call on. Macknight. Invoke. Doddridge. Verse 10. Schisms. Campbell. Divisions. Macknight. See No. 48. Perfectly united. Thomson. Compactly joined. Macknight. Verse 18. For the preaching which is concerning the cross. Macknight. For this doctrine, (the doctrine of the cross.) Thomson. Verse 23. We preach Christ crucified. Macknight. We proclaim a crucified Christ. Thomson.

NO. LXVIII.

Mystery. Macknight. Secret. Campbell. See No. 66. Of the words *mystery*, *blasphemy*, *heresy*, and *schism*, we adopt Campbell's interpretation in preference to any other.

NO. LXIX.

Explaining spiritual things by spiritual words. Thomson, Doddridge, Macknight, and many others. Chapter iv. 6. [Teacher] supplied by Thomson. Chapter vii. 6. Marry a woman. Thomson. Touch a woman. Macknight. Verse 26. For a man who was a virgin. Unmarried. Thomson.

NO. LXX.

This, however, I say for your own profit, not that I may throw a bond on you, but to lead you to what is honorable, and well becoming the Lord, without forcible dragging. Macknight. We have given Thomson in the text. Verse 40. And I am certain that even I have the spirit of God. Macknight. I think [in this] I have a spirit of God. Thomson. Chapter viii. verse 3. But if any one love God, the same is made known by him. Macknight. Acknowledged by him. Campbell.

NO. LXXI.

Campbell has written a dissertation of more than thirty octavo pages, equal to about 11 of these, on the words *δαιμόνιος*, *δαίμων*, and *δαιμονίζω*, all rendered in the common version *devil*. Ο *δαιμόνιος*, the devil, as a proper name, applies exclusively to the arch apostate *Satan*. The others are never confounded with it in the sacred scriptures, but are applied to an order of beings represented as very numerous. *Diabolos* means calumniator, traducer, false accuser; and is sometimes in this sense, in the singular number, applied to human beings. Thus it is applied to Judas. And in the plural number Paul applies it three times, 1 Timothy iii. 11. 2 Timothy iii. 3. Titus ii. 3. Twice it is rendered *false accusers*, once *slanderers*, applied to both males and females.

"What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us, with any certainty, to affirm; but as it is evident that the two words, devil and demon, are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty; they can by no just rule of interpretation, be rendered by the same term. Possessions are never attributed to the being termed the devil. Nor are his authority and dominion ever ascribed to demons: nay, when the discriminating appellations of the devil are occasionally mentioned, demon is never given as one."

"I observe further, that though we cannot discover, with certainty, from all that is said in the gospel concerning possessions, whether the demons were conceived to be the ghosts of wicked men deceased, or lapsed angels, or (as was the opinion of some early christian writers) the mongrel breed of certain angels (whom they understood by "*the sons of God*" mentioned in Genesis,) and

"the daughters of men"—it is plain they were conceived to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other. Most frequently they are called πνευματα ἀκαθάρτα, *unclean spirits*; sometimes πνευματα πονηρά, *malign spirits*. They are represented as conscious that they are doomed to misery and torments, though their punishment be for a while suspended. "Art thou come hither," βασανισαί ημους, "to torment us before the time?"

"But, though this is the character of those demons who were dislodged by our Lord out of the bodies of men and women possessed by them, it does not follow that the word *demon* always conveys this bad sense, even in the New Testament. This having been a word much in use among the heathen, from whom the Hellenist Jews first borrowed it, it is reasonable to expect that, when it is used in speaking of Pagans, their customs, worship, and opinions; more especially when Pagans are represented as employing the term, the sense should be that which is conformable, or nearly so, to classical use. Now, in classical use, the word signified a divine being, though not in the highest order of divinities, and therefore not equivalent to Θεός, but superior to human, and consequently, by the maxims of their theology, a proper object of adoration. "All demons," says Plato, "are an intermediate order between God and mortals." But though they commonly used the term in a good sense, they did not so always. They had evil demons as well as good."—*Campbell's Dis.* vi.—*Part 1.*

We only add, that, as the Jews used the word *demon* as we do the word *ghost*, it is reasonable to suppose that sometimes this term is used to represent the spirits of dead men, many of which were worshipped by the Pagans. James evidently speaks of the spirits of dead men, when he says, "The demons believe and tremble."

NO. LXXII.

Took a loaf. Thomson. Took bread. Macknight. In the tenth chapter he translates the same term "*loaf*," which ought to be so rendered in this passage.

NO. LXXIII.

"Now with regard to you, you are a body of Christ, even individual members." Thomson.

Chapter xii. 1.—The spiritual gifts. Thomson. Spiritual matters. Macknight. Chapter xv. 1.—I declared. Common version. I remind you in what terms I proclaimed the gospel which I proclaimed to you. Thomson. Verse 2.—If you remember in what manner I preached to you, unless indeed you have believed rashly. Macknight. If you retain those joyful tidings which I delivered to you, unless, indeed, you have believed in vain. Doddridge. Verse 36.—Thou fool. Macknight. Simpleton. Thomson. Verse 54.—That saying of scripture shall be accomplished. Thomson. Shall happen the thing which is written. Macknight. 2 Corin-
thians

ans i. 21.—In Christ. Macknight. For Christ. Thomson. Verse 24.—Workers. Macknight. Promoters. Thomson. Chapter ii. 6.—The greater number. Macknight. The majority. Thomson. Verses 15. 16. and 17.—Smell. Macknight. Odor. Doddridge. Verse 18.—In Christ. Thompson. Concerning Christ. Mack.

NO. LXXIV.

Anathema maranatha. Macknight, Thomson, Doddridge, Vulgate, Beza. Accursed when the Lord comes to judgment. Whitby; and so explained by Doddridge and many others. Let him be separated. Our Lord comes. So by Kneeland, and others, reputed *heretics* in the ecclesiastic sense.

NO. LXXV.

A new covenant. Thompson. The new covenant. Macknight. The terms Testament and Covenant are indiscriminately used in the common version, as representatives of the same Greek term, διαθήκη. The Septuagint invariably translated the Hebrew *berith* by the term διαθήκη, and the king's translators uniformly translated it in the Old Testament by the word *covenant*, but not so *diatheke* in the New.

“The term *New* is added to distinguish it from the *Old* Covenant, that is, the dispensation of Moses. I cannot help observing by the way, that often the language of theological systems, so far from assisting us to understand the language of holy writ, tends rather to mislead us. The two covenants are always in scripture the two dispensations, or religious institutions; that under Moses is the *Old*—that under the Messiah is the *New*. I do not deny that in the latitude wherein the term is used in holy writ, the command under the sanction of death which God gave to Adam in paradise, like the ordinance of circumcision, may with sufficient propriety be termed a *covenant*; but it is pertinent to observe that it is never so denominated in scripture; and that, when mention is made in the epistles, of the two covenants, the *Old* and the *New*, or the first and the second (for there are two so called by way of eminence,) there appears no reference to any thing that related to Adam. In all such places, Moses and Jesus are contrasted, the Jewish economy and the Christian, Mount Sinai in Arabia, whence the law was promulged, and Mount Zion in Jerusalem, where the gospel was first published.

“It is proper to observe further, that, from signifying the two religious dispensations, they came soon to denote the books, wherein what related to these dispensations was contained; the sacred writing of the Jews being called η παλαια διαθήκη, and the writings superadded by the Apostles and Evangelists, η καινη διαθήκη. We have one example in scripture of this use of the former appellation. The Apostle says, speaking of his countrymen, “*Until this day remaineth the veil untaken away in the reading of the Old Testament.*” The word in this application is always rendered in our language *Testament*. We have in this followed the Vulgate, as most modern translators have done. In the Geneva, French, the word is rendered both ways in the title, that the one may serve for explaining the other, *La nouveau Testament c'est a dire La nouvelle alliance*, &c. in which they copied Beza, who says, *Testamentum Novum, sive Fœdus Novum*.

That the second rendering of the word is the better version, is unquestionable; but the title appropriated by custom to a particular book, is on the same footing with a proper name, which is hardly considered as a subject for criticism. Thus we call *Cesar's Diary*, *Cesar's Commentaries*, from their Latin name, though very different in meaning from the English word."—*Camp. Dis. v. Part 111.*

The Old Covenant and the New Covenant occupy but a few sentences. The former is contained perfect and entire in the words engraved on the two tables of stone, and the New which was promised in the Prophets, Paul presents in a few verses. Heb. viii.

NO. LXXVI.

If therefore our gospel be veiled, it is veiled to them who destroy themselves. By whom the God of this world has blinded the minds of the unbelievers, in order that the light of the gospel of the glory of Christ who is the image of God, might not shine to them. Macknight. Thomson is preferred and placed in the text. Of the numerous versions of this passage which we have seen, none is more obscure than the common one, none preferable to Thomson, as regards both the scope of the context and the import of the original. Some make the passage mean: 'If our gospel is concealed or appears obscure in any representation of it, it is only when viewed through the medium of the types abolished, in which it was darkly portrayed, by means of which the god of this world blinds the minds of those who do not believe that those types have been abolished. Such as the Jews who contended that their instituted rites would remain unchanged: into the merits of which it is not our province to enter.'

Chapter xii.—'I believe, therefore I have spoken: we also believe and therefore speak.' Pierce of Exon, in a profound criticism on this passage, has recovered it out of the hands of those dull commentators who, by their glosses, have made it a dead letter. The words of David, which were spoken with a reference to Jesus, which are here quoted as the words of Jesus, he thus paraphrases: 'I firmly trusted in God that he would raise me from the dead, that I might thus glorify him by making him known to the world, and therefore I was not deterred from boldly preaching that doctrine which I saw would enrage men against me, and cause them to put me to death.' This quotation just suited the Apostle's design in this passage. He declares he has the same spirit of faith, viz. 'Jesus believed that God would raise him from the dead, and therefore, in spite of that death which he saw would be the consequence, he freely spoke and published the errand upon which God had sent him: I his Apostle have the same spirit of faith with Jesus, and therefore, though I am always delivered unto death, and bear about in my body a resemblance of the death of Jesus, yet I speak freely and publish the gospel, being well assured that he who raised up the Lord Jesus, shall also raise me up by Jesus.'—Pierce on some of the Epistles, Appendix, page 41.

Chapter v. 3. If we go in. Macknight. Having that on. Thomson. Verse 19. The world. Macknight. A world. Thomson. vi. 1. Now fellow laborers. Macknight. And co-operating with him. Thomson. Verse 2. The highly accepted season—the day of salvation—give no occasion. Macknight. A highly accepted season—a

day—giving. Thomson. Verse 4. Let us establish. Macknight. Approving. Dockridge. Chapter vii. 2. Receive us cordially. Thomson. Receive us. Macknight. Verse 10. For the sorrow according to God works out a change of conduct not to be repented of. Macknight. Reformation. Campbell. viii. 24. The glory of Christ. Macknight. A glory of Christ. Thomson. Chapter xii. 23. Caught up. Macknight. Caught away. Campbell. Conveyed. Thomson.

NO. LXXVII.

The glad tidings of the Christ. Thomson. The Gospel of Christ. Macknight. Verse 19. Accursed. Thomson. Anathema. Macknight. ii. 24 Is now proclaiming the glad tidings of that belief. Thomson. Now preaches the faith. Macknight. Verse 3. Not even Titus. Verse 6. To whom we gave place. Macknight. Neither Titus was compelled; nor did we give place. Locke.

NO. LXXVIII.

What the Apostle calls "*the truth of the Gospel*" in his argument with judaizers is unquestionably this: *that the Gentiles in the glad tidings of salvation to them, through the philanthropy of the God of the Jews and Gentiles, were not in bondage to any part of the Jewish peculiarity, but were to be received and treated as fellow-citizens with the Jewish brethren in the kingdom of the Messiah, without submitting to circumcision or any other Jewish institution.* Verse 3. For he who wrought inwardly in Peter, in order to the Apostleship of the circumcision, wrought inwardly also in me in order to convert the Gentiles. Macknight. Thomson is given in the text. The parentheses in this chapter are taken from Griesbach's improved Greek Testament. Verse 15 The Gentiles, because idolators, were called by the Jews *αμαρτωλοι*, *sinners*, because without law they were called *ανομιοι*, *lawless*, *impious*. Campbell, Locke, and others.

Chapter iii. verse 1. Inconsiderate. Thomson. Senseless. Macknight. To whom visibly Jesus Christ was set forth crucified for you. Macknight. Before whose eyes Jesus Christ crucified was evidently presented among you. Thomson. Verse 20. Thomson in the text. Now a mediator is not of one, but God is one. Macknight. I have found considerable difficulty in understanding this sentence which appears like an island in the ocean, disconnected with any thing homogenous in the context. I find no satisfactory solution of it in any of the popular commentaries. I was at a loss which of the numerous translations before me to prefer. After a long and close examination of the passage, I adopted Thomson's, changing the first *but* to *and*. This is however of but little importance, as either will suit the context and the original. I find this sentence to have much meaning in it, and that this branch of the argument would have been defective and inconclusive without this sentence. The meaning appears to be this:—

1. In the Covenant with Abraham which was solemnly ratified, God had promised salvation to the Gentiles, before the nation of Israel existed, or the national Covenant was instituted. From this

fact Paul argues that the Gentiles should not hearken to the judaizers; that they should not practice any of the Jewish peculiarities. The Gospel which he now proclaimed to the Gentiles was substantially announced to Abraham when first called.

2. But after expatiating on this fact and confirming it with other considerations, the Apostle founds his argument upon the nature of Covenants in general among men, and from one promise made to Abraham. It is notorious that when a Covenant between two parties is ratified, no person, except the parties themselves, can disannul it. Now, God, one of the parties in the Covenant, made the promises to Abraham and the *seed* of Abraham. This seed was a unit; not all the descendants of Abraham, but one of them, namely, the Messiah. This Covenant then was ratified with Abraham concerning the Messiah, and unalterably settled.

3. Consequently the law, or Covenant with the whole nation of Israel, 430 years after this time, could not disannul the promise in another Covenant, concerning persons not present, and therefore no party in that Covenant.

4. Here the Jew is introduced with his objection. "To what purpose then was the law?" Paul shows that it was introduced for another purpose than to bestow or secure the inheritance, promised 430 years before it was promulgated: and, from the circumstances of its promulgation, completes his argument not yet brought to a legitimate close. This law, or Covenant was, says he, introduced by angels through the hands of a mediator, and could not affect the promise of the Covenant with Abraham, for this plain reason; that the parties of that Covenant 430 years ratified, were not present. And the Covenant at Sinai was ordained in the hands of a Mediator, namely Moses. There was no Mediator between God and Abraham, which proves the superiority of that Covenant to the Sinaitic. But the stress rests upon this fact: that this Moses, this Mediator *was not one of the parties* of that Covenant concerning the seed: God it is true was one of them; but the Covenant could not be disannulled, *'though it were but a man's,'* unless both the parties were present. The sum is this:—

Now this Moses, the Mediator between God and the natural descendants of Abraham who were neither of the parties in the promise concerning the seed: I say this mediator was not one of the parties, and could not interfere with a previously ratified Covenant. But God was one of the parties, and might make with the fleshly seed of Abraham, by means of a Mediator, any Covenant he pleased, which would not countervail any item in the former. But as he was one party, he could not insert one clause in the Sinaitic Covenant, which would clash with that already ratified; so could not by any promise, or after act, exclude the nations of the earth from participating in the blessings of the promised seed. So much could this Apostle say in a few words. Without this one sentence it was to no purpose to argue that the law was 430 years after the promise. For it might have been disannulled had both the parties concurred, as well at the interval of 430 years, as in four hours after its ratification.

Verse 24. Literally, our pedagogue to Christ. (To guide us) to Christ. Thomson. Doddridge.

NO. LXXIX.

Child, children. Macknight. Minor, minors. Thomson. Verse 14. And this trial of mine. Thomson. And my temptation. Macknight. Verse 24. Which things are allegorized. Pierce of Exon. Which things are an allegory. Macknight. Have an allegorical meaning. The Syriac, the Vulgate Latin, Castalio, the Italian version, the common French, and the Low Dutch are nearly the same. Yet Pierce, in a long Dissertation of critical acumen, has satisfactorily proved that there is a most important difference between this translation and those which represent the history here allegorized as an original allegory.

Chapter v. verse 5. You are fallen from grace. Macknight. You are fallen from that favor. Thomson. Literally the favor. Campbell. Verse 10. Lump. Macknight. Mass. Thomson. Verse 13. Cut off. Macknight. Discarded. Campbell. Verse 20. Divisions, heresies. Macknight. Factions, sects. Campbell. Chap. vi. verse 1. Restore such a person. Macknight. Set such a one right again. Thomson. 10. If we faint not. Macknight. Without being tired. Thomson.

NO. LXXX.

Who has predestinated us to the adoption of sons to himself, through Jesus Christ, according to the benevolence of his own will. Macknight. Thomson is inserted in the text. Verse 11. Having been predestinated. Macknight. Having been previously marked out in a determinate manner. Thomson. Verse 4. According as he has chosen us (Gentiles) in him before the foundation of the world—having predestinated, or foreappointed us to the adoption of children. Whitby. Verse 19. Hardness. Macknight. Blindness. Campbell.

NO. LXXXI.

Be angry, but do not sin. Macknight. Are you excited to anger? Do not therefore sin. Thomson. Can you be angry and not sin? A contemporary of Doddridge. If you be angry, take heed and do not sin. Whitby. Rotten speech. Macknight. Co rupt discourse. Thomson. Chapter v. verse 8. Inordinate desire. Thomson. Covetousness. Macknight, Hammond, Locke, and others have shown that *πλεονεξία* in the Hellenistic sense, denoted licentiousness, or lasciviousness, in the extreme. Verse 31. Be glued. Macknight. Cleave. Thomson.

NO. LXXXII.

Fellowship. Macknight. In contribution for. Thomson. The Philippians are much commended by the Apostle for their liberality to him. It is the first thing mentioned in the Epistle. This the Apostle calls, v. 6. the *good work* begun among them, or in them, which he had no doubt would be continued and completed until the day of rewards. Some secretaries have converted this

good work, into God's work upon them, and have made the Apostle invalidate his own exhortation to them, to work out their salvation with fear and trembling.

Verse 13. Palace. Macknight. Imperial palace. Thomson. As Cesar's family is mentioned in the Epistle, there is no doubt but his palace is that spoken of here. Verse 22. Now, if I live in the flesh, this is the fruit of my work. Yet what I should choose, I do not know. Macknight. But whether living in flesh is for me a fruit of labor, and what I shall choose I do not know. Thomson. Chap. iii. verse 2. Dogs. Macknight. The dogs. Thomson. v. 4. I more. Macknight. I have greater pretensions. I have more. Doddridge. Verse 8. Loss. Macknight. Refuse. Thomson. Dung. Macknight. Dregs. Thomson. Verse 9. Through the faith of Christ, the righteousness from God by faith. Macknight. By a belief in Christ: that which is of God: a righteousness for this belief. Thomson.

NO. LXXXIII.

Our conversation is for heaven. Macknight. We are citizens of heaven. Thomson. But we converse as citizens of heaven. Dod. Chapter iv. verse 15. Beginning of the Gospel. Macknight. Beginning of (my labours in) the gospel. Campbell. The beginning of our mission. Doddridge. Verse 18.—A smell. Macknight. An odor. Doddridge.

NO. LXXXIV.

For in him dwells all the fulness of the Godhead bodily. Vulgate, Macknight, and Doddridge. Because all the fulness of the Deity resides substantially in him. Thomson. Verse 20. To ordinances. Macknight. These dogmas. Thomson. These appointments. Doddridge. The doctrines and commandments of men. Macknight. The institutions and doctrines merely human. Campbell. Verse 23. Not liking altogether the whole of any one of the translations of this verse, I shall give several, and let the reader judge. Macknight is in the text. These indeed have a shew of will-worship, and humility, and self denial. Are they not in some estimation for the gratification of the flesh? Thomson. Which things have indeed a pretence of wisdom in will-worship, and humility, and in severity to the body, to the dishonorable satisfying of the flesh. Doddridge. So Pierce, adding the fleshly disposition of a Jew; and Whitby. Which things have indeed some appearance of wisdom, in that they are a voluntary worship, that they have an air of humility, that they spare not the body, and that they have no regard to the satiating the flesh. Prussian testament. We shall conclude with Father Simon, the Jesuit, 'Which imaginations have nevertheless some appearance of wisdom, joined to a superstition, and an affected humility, and a mortification of the flesh, not giving the body all the nourishment necessary for it.' Chap. iii. 5. Covetousness. Macknight. Licentiousness. Thomson, in substance: agree, Hammond, Locke, Pierce, and others. Verse 8. Evil Speaking. Macknight. Defamation. Campbell. Chap. iv. 6. Grace. Macknight. Gracefulness. Campbell.

NO. LXXXV.

Without ceasing remembering. Macknight. Incessantly remembering. Thomson. Doddridge. Your hope. Thomson. The hope. Macknight. Verse 6. And you became. Macknight. You indeed became. Thomson. Verse 8. Your faith in God. Thomson. Your faith to Godward. Macknight. Chapter ii. 1. Not false. Macknight. In vain. Doddridge. Verse 13. The preached word. Macknight. This message. Thomson. Verse 17. For a very little season. Doddridge. During the time of an hour. Macknight. For a short space. Thomson. Grace. Macknight. Gratitude, *χαρις* in a similar exhortation, Heb. xii. 23, is rendered gratitude by Thomson, and in conformity to sacred use. Chapter v. 12. Admonish you. Macknight. Doddridge. Instruct you. Thomson.

NO. LXXXVI.

Through sanctification of spirit. Macknight. Through a sanctification of spirit. Thomson. The knowledge of the truth. Macknight. An acknowledgment of the truth. Thomson. Verse 8. Holy hands. Macknight. Pious hands. Campbell. Chap. iii. 16.

NO. LXXXVII.

The chief difficulty among translators of this sentence is the pointing. In Macknight it is thus pointed: 'In the house of God which is the Church of the living God, the pillar and support of the truth. For confessedly great is the mystery of godliness, God was manifested in the flesh, was justified through the spirit, was seen of angels, was preached to the Gentiles, was believed on in the world, was taken up into glory.' According to the pointing of Griesbach, which Thomson has adopted, it is thus read: 'In the house of God which is the congregation of the living God.' A new paragraph follows this—thus:

'The pillar and support of the truth is the secret of godliness, and confessedly it is a great secret. God has been manifested in the flesh, justified by spirit, has appeared to messengers, been proclaimed among nations, believed on in the world, taken up into glory. Chapter v. 11. For when they cannot endure Christ's reign, they will marry. Incurring condemnation; because they have put away their first fidelity. Macknight. Thomson in the text. Verse 18. Preaching. Macknight. Word. Thomson.

NO. LXXXVIII.

Seal. Macknight. Inscription. Thomson. Chapter iii. 10.—Doctrines. Macknight. Teaching. Thomson. Chap. iv. 13. Bag. Macknight. Cloak. Thomson. Verse 14. The Lord will reward him. Griesbach. The Lord reward him. Macknight.

NO. LXXXIX.

Verse 1. God's chosen people. Thomson. The elect of God. Macknight. Verse 5. Ordain. Macknight. Appoint. Thomson. Verse 9. Holy. Macknight. Pious. Campbell. Verse 15. Turn away. Macknight. Pervert. Thomson.

NO. XC.

Parts. Macknight. Parcels. Thomson. A son. Thomson No article nor pronoun in the Greek. His son. Macknight. Verse 7.

Who makes spirits his messengers, and his ministers a flame of fire. Macknight. He makes the angels winds. Doddridge. Who makes winds his messengers, and flaming fire his ministers. Campbell. Is for ever and ever. Macknight. Endures for ever. Campbell. Verse 9. O God, thy God hath anointed thee. Macknight. Therefore God thy God hath anointed thee. Doddridge. Thomson, ii. 18. Tempted; Macknight. Tried; Thomson.

NO. XCI.

"Wherefore holy brethren partakers of the heavenly calling, consider attentively the Apostle and high priest of our confession Christ Jesus. Who was faithful to him who appointed him, even as Moses also was in all his house. But he was counted worthy of more glory than Moses, inasmuch as he who has formed the house, has more honor than the house. Besides every house is formed by some one, but he who has formed all is God. Now Moses, indeed, was faithful in all his house as a servant, for a testimony of the things which were to be spoken: but Christ as a son over his house, whose house we are, if indeed we hold fast the boldness and glorying of the hope firm to the end." Macknight. We have given Campbell in the text, taken from his "Lectures on Systematic Theology," page 162. Chapter iv. verse 2—For we also have received the good tidings even as they; Macknight. For we have the glad tidings proclaimed to us as they also had; Thomson. 'For we have received good tidings of a rest even as they'. We have supplied the words *of a rest* from the context, the sense requiring it. Verse 4. Notwithstanding the works were finished from the formation of the world; Macknight. This is very little better than the common version, which has no meaning at all in it. Namely that rest from the works done at the foundation of the world; Thomson. This is in the scope of the original and of the context. The next verse shows the Sabbath, or rest of God on the seventh day, is that of which the Apostle speaks. Verse 11. That rest; Macknight. This rest; Thomson. Verse 12. Soul; Macknight. Animal life; Thomson. Devices; Macknight. Thoughts; Doddridge. Desires; Thomson. Verse 14. Tried; Doddridge. Tempted; Macknight; Campbell.

NO. XCII.

Thus also the Christ did not dignify himself with the office of chief priest, but was dignified with it by him who said to him; Thomson. This is more perspicuous than Macknight, though not so literal as his translation. Chapter vi. 1. Dismissing; Macknight. Dropping; Thomson. The principles; Macknight. The government; Thomson. Heavenly gift; Macknight. Bounty of God; Campbell. Verse 12. Our hope; Macknight. This hope; Thomson. Chapter vii. verse 3. Of whose father and mother there is no mention, no account of descent, nor of the beginning of his days nor of the end of his life; Thomson. This is the sense of the passage though not so literal a translation as Macknight. Verse 19. Throwing out the supplement of Macknight, and following the pointing of Griesbach, this sentence is very plain. Af-

ter introduction; Macknight. Superinduction, Parkhurst. Verse 23. Many were made priests; Thomson. They indeed are become many priests; Macknight. Verse 26—Holy; Macknight. Pious; Campbell. Chapter viii. 5. These perform divine service for a sample and shadow of the heavenly things; Thomson. They serve with a representation and shadow of the heavenly things as Moses; Thomson.

NO. XCIII.

Adapting my laws to their understanding, I will write them upon their hearts; Thomson. I will put my laws into their mind and write them upon their hearts; Macknight. Verse 13. He has antiquated the first; Thomson: Made the first *void*. Chapter ix. verse 9. Parable; Macknight. Figurative representation; Thomson. A figure; Doddridge. Verse 17. For a covenant is ratified over the dead, and it has no validity at all while that by which it is established lives; Thomson. This alludes to the custom which was then in use among the Jews and Gentiles, of ratifying treaties, leagues or covenants, by killing a victim. For as with us in case of bonds, or written obligations, they are not binding until they are actually signed, sealed, and delivered: so in that age a treaty or covenant was not binding until the victim, which was brought between the parties was slain. For the mode of making and ratifying a covenant among the Jews, see Exod. xxxiv. 3. 9. Thomson. Chapter x. verse 16. I will put my laws into their hearts and will write them upon their minds; Macknight: Thomson in the text. Verse 22. In; Macknight. Over; Common version; Thomson. 29. Common; Doddridge. Unclean; Macknight. Verse 36. You had need of perseverance that when you have done the will of God you may receive the promise; Macknight. For you must persevere in doing the will of God that you may receive the promised reward; Campbell. Verse 38. Beza, to deprive the Remonstrants of one argument against "the perseverance of the saints," supplied the words '*any man*' draw back: but Doddridge, Thomson, Campbell, and all others have rejected them.

NO. XCIV.

Now faith is a confident expectation of things hoped for; Thomson. Doddridge. And for this the ancients were borne witness to by God; Macknight. By this therefore the ancients obtained reputation; Thomson. So that the things which are seen were not made of things which did appear; Macknight. To the end that the things which are seen might not seem to have been made of things which did appear; Pierce. Verse 4. A greater sacrifice; Doddridge. A more excellent sacrifice; Thomson. More sacrifice; Macknight. i. e. a sin offering as well as a thank offering; Mack. Verse 13. Not receive the things promised; Macknight. Not having received the promised inheritance; Campbell. Verse 14. On the earth; Macknight. In the land of Canaan; Campbell. Verse 20. For a parable; Macknight. In a figure; Campbell. Verse 22. Bowing; Thomson. Leaning; Macknight. Verse 29. Essaying; Macknight. Attempting; Thomson. Verse 40. Though these all receive a testimonial of their belief they did not obtain the

promise of the first coming of the Messiah, God having provided a better promise for our faith, namely, the second coming of the Messiah. So that they *then* might be made perfect, but not without us, though we have received the accomplishment of the first without them; Alexander Moore. This is a beautiful paraphrase of the conclusion of this cloud of witnesses. Verse 40. Bore witness to; Macknight. Commended; Campbell. Foreseen some better things; Macknight. Provided something better; Doddridge.

NO. XCV.

"The sin easily committed;" Macknight. "The sin which in present circumstances has the greatest advantage [against us;]" Dodd. Verse 4—Most translators have inadvertently passed over the Greek article in this place, and thereby obscured the meaning and force of this exhortation against *the sin*, or this sin of apostacy from the christian faith. Verse 17—"No place of repentance;" Macknight. "No way to change his father's mind;" Thomson. This is the meaning: "No scope for effecting a change;" Campbell. "The word *μετανοια* is here used tropically;" Campbell. Verse 18—"You shall;" Macknight. "You are;" Doddridge, Thomson, and common version. Verse 20—"For they could not bear this threat;" Thomson. "Although they could not bear that which was strictly commanded;" Mack. "You shall come;" Mack. "You are come;" Thomson, Doddridge, and common version. Verse 23—"Myriads of angels;" Doddridge and Thomson. "Ten thousands of angels;" Macknight. Verse 25—"If they escaped not who refused him that spoke on earth." Peirce thus paraphrases this passage: "Which speaketh better things than that which Abel continually speaketh. Take heed that you do not reject or disobey any one that delivers a good exhortation to you; for if they have not escaped the vengeance of God who refused to follow the admonition given them by Abel, yet continually speaking on earth; much less shall we escape punishment and vengeance if we refuse to hear, and dare to turn away from Almighty God, who spoke to us from heaven at Mount Sinai, and now speaketh to us by his Son." Verse 27—"Made;" Macknight. "Constituted;" Dodd. Appointed formerly for a while, during the continuance of the Jewish age. Verse 28—"Let us hold fast a gift." "Let us have gratitude;" Thomson. "Can worship;" Mack. "May serve;" Dodd. Chapter xiii. 7—"Your rulers;" Macknight. "Those who presided over you;" Dodd. "Your leaders;" Thomson. Verse 7—"Observing carefully the issue of their conduct, emulate their faith;" Thomson. "Of whose conversation attentively considering the ending;" Mack. Verse 9—"By grace;" Mack. "With favor;" Thomson. Verse 23—"I have written to you briefly;" Mack. "I have sent it to you in brief;" Thomson: namely, the exhortation.

NO. XCVI

A man of two minds is unstable in all his ways. Macknight. A man unsteady in his opinions is, in all his actions, inconstant. Camp. Verse 18—Having willed it. Macknight. Of his own will. Doddridge and Thomson. Begotten. Macknight. Impregnated. Doddridge. Chapter ii. 1—Acceptance of persons. Macknight. Partial regards for persons. Thomson. Verse 2—Dirty clothing, Mack

night. Sordid raiment. Doddridge. Verse 4—Possessed of evil thoughts. Macknight. Who reason ill. Doddridge. This world. Macknight. The world. Griesbach. Verse 8—The royal law according to that scripture. Macknight. A law which, according to scripture, is a royal one. Thomson. Verse 9—Accept persons. Macknight. Have respect of persons. Thomson. Verse 13—The law of liberty. Macknight. A law of liberty. Thomson. Verse 19—Devils. Macknight. Demons. Campbell. Chapter iii—Do not become many of you teachers. Macknight. Many teachers. Doddridge. Greater punishment. Macknight. A severer sentence. Thomson. Verse 2—Stumble. Macknight. Offend. Doddridge. Verse 5—Director. Macknight. Pilot. Thomson. Verse 6—(And the tongue is a fire, a world of iniquity;) even so the tongue is placed among our members, that which spotteth the whole body, and setteth on fire the natural frame, and is set on fire from hell. Macknight. Now the tongue is a fire, a world of iniquity; the tongue is so placed among our members that it defiles the whole body, and setteth the wheel of nature in a blaze, and is set on blaze from hell. Thomson and Doddridge together. Verse 7—Nature of wild beasts. Macknight. Species of wild beasts. Doddridge. Verse 7—The human nature. Macknight. Man. Doddridge. Verse 11—Hole. Macknight. Opening. Doddridge. Chapter v. verse 9—Groans. Macknight. Be not inwardly incensed. Doddridge. Verse 17—Of like infirmity. Macknight. Frail and mortal like. Thomson.

NO. XCVII.

"Foreknowledge;" Mack. "Predetermination;" Camp. Verse 2—"Through sanctification of the Spirit;" Mack. "Through a sanctification of spirit;" Thom. Verse 11—"Sufferings of Christ;" Mack. "Upon Christ;" Dodd. "For Christ;" Thom. Verse 20—"Foreknown;" Macknight. "Predetermined," Campbell. Chapter ii. verses 6 and 7—"Behold in Zion a chief corner stone, elected, precious, and he who believeth on him shall not be ashamed. To you therefore, who believe, is this honor; but to the disobedient, the stone which the builders rejected, the same is the head of the corner;" Macknight—Campbell in the text. Verse 9—"The disobedient stumble at the word, to which indeed they were appointed;" Macknight. "They, disbelieving the word, stumble at the thing for which they were laid;" Thomson. Literally, Who stumble at the word, disbelieving *that* to which they were appointed. Verse 13—"Creation;" Macknight. "Establishment;" Thomson. Verse 24—"Bare our sins;" Macknight. "Carried off our sins;" Campbell. Chapter iii—"Speech;" Macknight. "A word;" Thomson. Verse 7—"Cohabit;" Macknight and Thomson. "Dwell with;" Common version. Chapter iv. verses 2, 3—"Banquetings;" Macknight. "Carouses;" Thomson. "Slough of dissoluteness;" Macknight. "Sink of debauchery;" Thomson. Chapter v. verse 18—"Can be saved;" Macknight. "Escape;" Thomson.

NO. XCVIII.

"Invention;" Macknight. "Impulse;" Doddridge. Chapter ii. verse 15—"The dumb beast;" Macknight. "A dumb beast;" Thomson. Verse 22—"Washen sow to wallowing in the mire;"

Macknight. "The washed hog to its wallowing slough;" Thomson. Chapter iii. verse 5—"That the heavens were anciently, and the earth of water, and through water the earth consists by the word of God; by whom the then world being overflowed with water, perished;" Macknight: Doddridge in the text.

NO. XCIX.

"Hour;" Macknight. "Period;" Thomson. Chapter iii. verse 8—"He is righteous;" Macknight. "God is righteous;" Campbell. *Exavos* here refers to God, and not to the person last mentioned. Chapter iv. verse 16—"Of God;" Macknight. Griesbach has expelled "*of God*" from this passage, and substitutes "*of him*." Chapter v. verse 15—"Shall have;" Macknight. "Obtain;" Thomson.

NO. C.

"The elect lady—Electa Cyria;" Thomson. Some Greek copies read *Electa*, and Griesbach has *Kyria*. It appears to be a proper name, not only from some ancient Greek manuscripts, but from the scope of the letter. Verse 18—"Elect sister;" Macknight. "Sister Electa;" Thomson. The term *Electa* is omitted in many Greek copies in this verse.

NO. CI

"Who loves to rule them;" Macknight. "Affects a pre-eminence among them;" Thomson. "Who loved to have the pre-eminence;" Doddridge.

NO. CII.

"By the Holy Spirit;" Macknight. "With a holy spirit;" Thomson. No article in the Greek. Verse 25—"Strength and right;" Macknight. "Dominion and power;" Doddridge and Thomson.

NO. CIII.

A Revelation. Thomson. No article in the Greek. The Revelation. Doddridge. Verse 5—From the dead. Doddridge. Of the dead. Thomson. Verse 8—Saith the Lord. Doddridge. The Lord God. Griesbach. Verse 13—The Son of Man. Doddridge. A Son of Man. Campbell. Verse 25—Putrified. Doddridge. Glowing. Thompson. Verse 29—The angels—the seven churches. Dodd. No article in the Greek. The term "mystery" here translated by Thomson *hidden meaning*, is often used in this book in this sense, but more plainly and analogically translated *secret*. Chapter iii—To the messenger, or *for* the messenger, are equally expressive of the import of the dative in the Greek and Latin, the context must decide which are the most apposite. Verse 14—My faithful martyr. Doddridge. Witness, in English, and so rendered by Macknight and others. Verse 18—Adultery. Thomson. Fornication. Doddridge. Key of David. Doddridge. Who hath the key—the son of David. Thomson. This depends entirely upon the pointing. Chapter v. verses 1, 2, 3, 4, 5, 6—and throughout, book. Doddridge. Scroll. Campbell. Chapter vi. 6—Small measure. Doddridge. Chænix. Campbell. More definite than Doddridge. Chapter viii. 7—Green grass. Doddridge. Herbage. Campbell. Verse 10—Burning. Dod-

dridge. Blazing. Thomson. Chapter ix, verse 8—Striketh. Doddridge. Stingeth Thomson. Verse 24—Sorceries. Doddridge. Magical incantations. Thomson. Chapter ix. 7—Time should be no longer. Doddridge. That there should be no longer delay. Thomson. Chapter xi. verse 11—Spirit of life. Doddridge. Breath of life. Verse 18—Hast reigned. Doddridge. Commenced thy reign. Thompson. Chapter xii. verse 13—A male child. Doddridge. Masculine child. Thomson, *i. e.* strong, robust. Chapter xiv. verse 6—The everlasting gospel. Doddridge. No article in the Greek. Everlasting glad tidings. Thomson. So the connexion requires. Chapter xv. verse 4—Only art holy. Doddridge. Alone are perfect. Campbell. Chapter xvi. 5—The same. Chapter xix. verse 6—Voice. Doddridge. Peal. Thompson. Chapter ix. verse 10—Spirit of prophecy. Doddridge. Of this prophecy. Thomson. Of the prophecy, literally, and as used here, is equivalent to this. Chapter xx. 1—Pit. Doddridge. Gulf. Thomson. Chapter xxi. 8—Whoremongers. Doddridge. Prostitute. Thomson. Fearful. Doddridge. Cowards. Thomson. Chapter xxii. verse 2—Midst the street of it. Doddridge. Middle of the broad street. Thomson. Verse 21—Our Lord. Doddridge. The Lord. Griesbach.

WHEN closing this department of this work, I think it expedient to remark that many of the words preferred in the Appendix, are preferred merely because of their being more intelligible to common readers, whose edification we have supremely in view. The learned need not such auxiliaries; and were it not that we were scrupulously intent on giving every word of the works proposed, we should not have swelled these pages with so many references, as many of them were unnecessary for any other purpose. The reader is not to suppose that the translator who is preferred, is the only one who has so rendered the word or sentence to which his name is attached. This is very seldom the case. We merely mentioned him to show that it was not our own, and for brevity sake omitted, except on a few occasions, to quote many others.

For the sake of easy reference we have sometimes used the Greek character, that the learned might have their recollections awakened in such cases, where we anticipated there might be any objection to the translation. We have, however, generally given those words in the English character, that the English reader might not find the connexion dislocated by foreign terms, which he could not even read.

On the subject of pointing, and supplying ellipses, we shall give a few extracts from Dr. Campbell's 12th Dissertation:—

"I am now to offer a few things on the form in which this translation is exhibited. It is well known that the division of the books of holy writ into chapters and verses, does not proceed from the inspired writers, but is a contrivance of a much later date. Even the punctuation, for distinguishing the sentences from one another, and dividing every sentence into its constituent members and clauses, though a more ancient invention, was, for ages, except by grammarians and rhetoricians, hardly ever used in transcribing; insomuch, that whatever depends merely on the division of sentences, or points,

aspirations, and accents, cannot be said to rest ultimately, as the words themselves do, upon the authority of the sacred penmen. These particulars give free scope for the sagacity of criticism, and unrestrained exercise to the talent of investigating; inasmuch as in none of these points is there any ground for the plea of inspiration.

“As to the division into chapters and verses, we know that the present is not that which obtained in primitive ages, and that even the earliest division is not derived from the Apostles, but from some of their first commentators, who, for the conveniency of readers, contrived this method. The division into chapters, that now universally prevails in Europe, derived its origin from Cardinal Caro, who lived in the twelfth century: the subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. That there are many advantages which result from so minute a partition of the sacred oracles, cannot be denied. The facility with which any place, in consequence of this method, is pointed out by the writer, and found by the reader; the easy recourse it gives in consulting commentators, to the passage whereof the explanation is wanted; the aid it has afforded to the compilers of concordances, which are of considerable assistance in the study of scripture. These and many other accommodations have accrued from this contrivance.

“It is not, however, without its inconveniencies. This manner of mincing a connected work into short sentences, detached from one another, not barely in appearance, by their being ranked under separate numbers, and by the breaks in the lines; but in effect, by the influence which the text, thus parcelled out, has insensibly had on copiers and translators, both in pointing and in translating, is not well suited to the species of composition which obtains in all the sacred books, except the Psalms, and the book of Proverbs. To the epistolary and argumentative style it is extremely ill adapted, as has been well evinced by Mr. Locke; neither does it suit the historical. There are inconveniencies which would res it from this way of dividing, even if executed in the best manner possible; but, though I am unwilling to detract from the merit of an expedient which has been productive of some good consequences, I cannot help observing that the inventors have been far too hasty in conducting the execution.

“The subject is sometimes interrupted by the division into chapters. Of this I might produce many examples, but, for brevity's sake, shall mention only a few:—

“Most translators have found it necessary to supply some words for the sake of perspicuity and for accommodating the expression to the idiom of the language into which the version is made, who, at the same time, to avoid even the appearance of assuming an undue authority to themselves, have visibly distinguished the words supplied from the rest of the sentence. Thus the English translators, after Beza and others, always put the words in *italics* by which an ellipsis in the original, that does not suit our idiom, is filled up. Though I approve their motives in using this method, as they are strong indications of fairness and attention to accuracy, I cannot help thinking

that, in the execution, they have sometimes carried it to excess. In consequence of the structure of the original languages, several things are distinctly, though implicitly expressed, which have no explicit signs in the sentence. The personal pronoun, for example, both in power and in number, are clearly, though virtually expressed in their tongue, by the verb alone, as they are in ours, by a separate sign. Thus *amo*, in Latin, is not less full and expressive than *I love* in English, or *amavistis* than *ye have loved*. And it would be exceedingly improper to say that in the former language there is an ellipsis of the pronoun, since the verb actually expresses it. For *amo* can be said of none but the first person singular, and *amavistis* of none but the second person plural. The like holds in other instances. The adjective sometimes includes the power of the substantive. *Bonus* is a good man, *bona* a good woman, and *bonum* a good thing. Yet to mark an ellipsis arising from such a want as that of a word corresponding to *man*, *woman*, and *thing*, in the above expressions, the *italic* character has sometimes been introduced by our translators.

"I remember that when I first observed this distinction of character in the Bible, being then a school-boy, I asked my elder brother, who had been at college, the reason of the difference. He told me that the words in *italics* were words to which there was nothing in the original that corresponded. This made me take the greater notice of the difference afterwards, and often attempt to read, passing over those words entirely. As this sometimes succeeded, without any appearance of deficiency in the sentence, I could not be satisfied with the propriety of some of the insertions. These words particularly attracted my attention: "*Two women shall be grinding at the mill,*" where the word *women* is in *italics*. I could not conceive where the occasion was for inserting this word. Could it be more improper to say barely, "*Two shall be grinding at the mill,*" than to say, as in the former verse, "*Two shall be in the field,*" without limiting it to either sex? And since the Evangelist expressed both in the same manner, was any person entitled to make a difference? On having recourse again for information, I was answered that the Evangelist had not expressed them both in the same manner; that, on the contrary, the first, as written by him, could only be understood of men—the second only of women; as all the words susceptible of gender were in the fortieth verse in the masculine, and in the forty-first in the feminine. I understood the answer, having, before that time, learnt as much Latin as sufficiently showed me the effect produced by the gender on the sense. What then appeared to me unaccountable in the translators, was, first, their putting the word *women* in *italics*, since, though it had not a particular word corresponding to it, it was clearly comprehended in the other words of the passage; and, secondly, their not adding *men* in the fortieth verse because, by these two successive verses, the one in the masculine, and the other in the feminine gender, it appeared the manifest intention of the author to acquaint us that both sexes would be involved in the calamities of the times spoken of."—

"Our translators have not, however, observed uniformly their manner of distinguishing by the aid of *italics*. Indeed, if they had,

their work must have made a very motley appearance. On many occasions the Hebrew or Greek name requires more than one word in our language to express a meaning which it often bears, and which alone suits the context. There was no reason, in rendering γλῶσσα, to put *unknown* in *italics*, before the word *tongue*, a strange or unknown tongue being one very common signification of the word in the best authors. Πνεύματα is very properly rendered *spiritual gifts*; it means no less in the Apostle Paul's language; but there was no propriety in distinguishing the word *gifts* by the *italic* letter: for πνεύματα, a substantive, can in no instance be rendered barely by the adjective *spiritual*. Sometimes the word in *italics* is a mere intruder, to which there is not any thing in the import of the original, any more than in the expression, either explicitly, or implicitly, corresponding; the sense, which in effect it alters, being both clear and complete without it. For an example of this, I shall recur to a passage on which I had occasion formerly to remark, "The just shall live by faith; but if *any man* draw back"—where *any man* is foisted into the text, in violation of the rules of interpretation, which compel us to admit the third personal pronoun *he*, as clearly, though virtually, expressed by the verb. I do not remember such another instance in the English translation, though I had occasion to observe something still more flagrant in the version of the Old Testament by Junius and Tremellius."

As I have already been so liberal in my quotations from Dr. Campbell, I will become his debtor once more, and favor the reader with another extract. These remarks in his preface to his translation of the four narratives we extend to the whole work. And what he has *promised* with regard to any criticisms on his work, we *promise* with a reference to the whole translation.

"As I have never yet seen a translation of the Bible, or of any part of it, into any language I am acquainted with, which I did not think might be, in several places, altered for the better; I am not vain enough to imagine that the version here presented to the public will, by any class of readers, be accounted faultless. Part of this work has long lain by me in manuscript; for I may justly say of it what Augustin, if I remember right, says of one of his treatises, *Juvenis inchoavi, senex edidi*, I began when a youth, and I finished when an old man. Now, in that part I have been making corrections, or at least alterations, every year, and I have no reason to doubt that, if it were to lie longer by me, I should still be altering and correcting. As I am not an implicit follower of any man, because I think no man can plead an exemption from either faults in practice, or errors in opinion; I am, at the same time, far from arrogating to myself a merit which I refuse to acknowledge in others. It is not difficult to make me distrust my own judgment, and impartially re-examine my own reasoning. I say *impartially*, because I am conscious that I have often, in this manner, revised what I had advanced, when I found it was objected to by a person of discernment; and, in consequence of the revisal, I have been convinced of my mistake. I will venture to promise, therefore, that I shall give all due attention to criticisms or remarks, candid or uncandid, which shall be made on

any part of this work. Criticisms made in an uncandid manner, may, as to the matter of them, be well founded, and, on that account, deserve attention. But if there be neither reason in the matter of the criticism, nor candor in the manner of producing it, the most prudent part in an author is to let it pass without notice."

APPENDIX TO SECOND EDITION.

NO. I.

IT is expedient that some reasons be assigned for certain alterations or emendations which the reader will observe in comparing this Edition with the first.

From a great many sources and from religious teachers of different denominations, inquiries, suggestions, and criticisms have been received; all directly or indirectly bearing upon the improvement of the new version. From these—and from our own diligent comparison and examination of all the documents furnished, and within our reach, we have been induced to modernize the style of this version very considerably. There may not be an invariable uniformity, because after the work was commenced, some minute improvements either occurred to us, or were suggested by others; yet, upon the whole, there is a very general conformity of the style to that prevalent in the present century. It is at least as exactly and as uniformly adapted to the current style of this century, as was that of King James' translators to the current language of South Britain, two centuries ago. Our whole phraseology on religious topics is affected by the antiquated style of the common version. Hence we have been constrained to adopt a name for this style to distinguish it from the good style of persons well educated in our mother tongue. This old fashioned style we call "*the sacred style*,"—yet this *sacred* style was the common style in the reign of James. This the following extract from the original preface will show—Cambridge Edition, page 3.

"Many Men's mouthes have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessitie of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with drosse, her wine with water, her milk with lime? (*Lacte gypsum male miscetur, saith S. Ireny.*) We hoped that we had been in the right way, that we had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? hath the bread been delivered by the Fathers of the Church, and the same proved to be *Lapidosus*, as *Seneca* speaketh? What is it to handle the word of God decentfully, if this be not? Thus certain brethren. Also the adversaries of *Judah* and *Jerusalem*, like *Sanballat* in *Nehemiah*, mock, as we heare, both at the work and workmen, saying, *What do these weak Jews, &c. will they make the stones whole again out of the heaps of dust which*

are burnt although they build, yet if a fox go up, he shall even break down their stony wall. Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) always go in jeopardy, for refusing to go to heare it? Nay, if it must be translated into *English*, Catholics are fittest to do it; they have learning, and they know when a thing is well, they can *manum de tabula*. We will answer them both briefly: And the former; being brethren, thus, with S. *Hierome*, *Damnamus veteres? Minimesed post priorum studia in domo Domini quod possumus laboramus*. That is, *Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God*. As if he said, Being provoked by the example of the learned, that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues may be profitable in any measure to Gods Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men (although ancient) above that which was in them. Thus S. *Hierome* may be thought to speak."

Now although many alterations in orthography, punctuation, and in marginal readings have been made on the King's translations, so that the first Editions of it differ in many respects from the last Editions of it, yet the style is still preserved, and from its old fashioned peculiarities it is called the *sacred style*. I know it may be said that the style of the King's translation is still more ancient than the era of his reign, because the "Bishops' Bible" and other previous translations did present to the translators the style of their ancestors from the days of Wickliff, so that many peculiarities in the obsolete style of the 15th and 16th centuries, are to be found in the common version.

The old Gothic buildings in North and South Briton, are generally places of worship; hence, although this style of architecture was once as common in England and Scotland as any of the present models: yet, this style being preserved only, or almost exclusively, in the places of worship which the veneration of our ancestors preserved from dilapidation, has given a sacred aspect to places of worship, and has rendered the Gothic style of architecture as sacred as the obsolete style of King Henry or King James. Had it not been for the veneration shown to places of worship, not a specimen of the Gothic style would at this day have stood upon the British Isles; and had it not been for the same species of veneration, we should not have had at this time any book, sacred or profane, written or published in the style of the 16th century. This style we have avoided in the present edition, and have, as far as was practicable in one effort, removed from the sacred writings the obsolete *verily, ye, unto, liveth, keepeth, heareth, doth, hath, thou, thee, and thy*, and all their kindred terms and phrases of the same antiquity have yielded their places to another race in all our writings and speeches, except in the pulpit or synagogue—why not also in the sacred writings? We might as reasonably contend that men should appear in the public assemblies for worship with

long beards, in Jewish or Roman garments, as that the scriptures should be handed to us in a style perfectly antiquated, and consequently less intelligible.

The Quaker may complain, we admit, that a part of his religion is endangered by such a freedom with his sacred style: but a little reflection may convince him, that any thing called religion, based upon the ever varying style of writing or speaking, can be of no more consequence than the form in which a loaf is baked, or the house built in which he lives.

Some may contend that the adoption of *you* instead of *thou*, when one person only is meant, is not grammatical. But let such consider that the rules of grammar are no more than the rules drawn from common usage, or the custom of good speakers and writers—Since the days of Horace it is admitted by all grammarians, that common usage is the sovereign arbiter of language.——*Usus,*

Quem penes arbitrium est, et jus, et norma loquendi.

Custom or universal usage has made *you* as singular as *thou*. And the question is not whether this be a perfection or an imperfection in our language—but the question is, Is this the general or universal usage?—If so, then it is grammatical. In all cases where the utmost precision is necessary, *you* is now used. In celebrating the rites of matrimony, and in administering an oath, we do not use *thou*. Nor does the judge upon the bench when pronouncing a sentence upon a criminal, address him by *thou* but by *you*. Now, if in those instances where the greatest precision is necessary, *you* is used, and never *thou*, why should it be otherwise in a translation of the scripture? Excepting in addresses to the Deity, or in the personification of inanimate things we aimed at the expulsion of *thou*, and substitution of *you*. The other emendations of style need no apology nor defence.

NO II.

Before we proceed to mention other emendations, we shall give another extract from the original preface to the King's translation. If the reasoning be just; and if it exonerated them from blame, of which they appear very apprehensive, it will be equally applicable to us; and will justify our efforts as well as theirs.

“Another thing we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identitie of words, as some peradventure would wish that we had done. because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense every where) we were especially carefull, and made a conscience, according to our duty. But that we should expresse the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying* never *travelling*; if one where *think* never *suppose*; if one *pain* never *ache*; if one where *joy* never *gladnesse*, &c. Thus to mince the matter, we thought to savour more of curi-

osity than wisdom, and that rather it would breed scorn in the Atheist than bring profit to the godly reader. For is the kingdom of God become words or syllables? why should we be in bondage to them if we may be free? use one precisely, when we may use another no lesse fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved, that one of new-fanglednesse, calied *κρυβεῖσθαι, σκιμας* though the difference be little or none; and another reporteth, that he was much abused for turning *cucurbita* (to which reading the people had been used) into *helewa*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verball and unnecessary changings. We might also be charged (by scoffers) with some unequall dealing towards a great number of good *English* words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire; so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible alwayes; and to others of like quality, Get hence, be banished for ever; we might be taxed peradventure with S. James his words, namely, *To be partiall in our selves, and judges of evil thoughts*. Adde hereunto, that nicenesse in words was alwayes counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution then God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same libertie in our *English* versions out of *Hebrew* and *Greek*, for that copie or store that he hath given us. Lastly, we have on the one side avoided the scrupulositie of the Puritanes, who leave the old Ecclesiastical words, and betake them to others, as when they put *washing* for *baptisme*, and *congregation* instead of *church*: as also on the other side, we have shunned the obscuritie of the Papists in their *azymes*, *tunike*, *rationall*, *holocausts*, *prepuce*, *pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar."

The Puritans it seems were accustomed to substitute *washing* for baptism, and *congregation* for church, and now some of their descendants condemn D. s. Campbell and Macknight for using immersion for baptism—and Dr. Doddridge for substituting congregation for church—But this by the way. If the last sentiment in the above extract be correct, we will be excused in all our efforts to render this version as plain as possible to the dullest apprehension. If the King's translators found reasons to justify themselves for shunning the obscurities of the papists: we will for the same reasons be allowed to shun the obscurities of the protestants, if this can be done by a fair translation,

NO. III.

When we substitute *stomach* for *belly*, *opposite* for *over against*, *brought* for *fetched*; what do you wish for what wouldst thou; *hand-baskets* for *maunds*; *my ear* for *mine ear*; *stopped* for *stannched*; do you answer for answerest thou; do you betray for betrayest thou; each for apiece; eat for ate; begot for begat; yes for yea; no for nay; children for lads; few persons will ask for a reason. But when they read the command of Jesus, 'Immerse them *into* the name of the Father, and of the Son, and of the Holy Spirit,' instead of immerse them *in* the name, they ask for a reason. Thus it appears the changing of a syllable may sometimes materially affect the meaning, when the changing of a phrase or a member of a sentence does not. Now I am not desirous of diminishing the difference of meaning between immersing a person *in* the name of the Father, and *into* the name of the Father. They are quite different ideas. But it will be asked, is this a correct translation? To which I answer most undoubtedly it is. For the preposition *in* is that used in this place, and not *in*. By what *inadvertency* the King's translators gave it *in* instead of *into* in this passage, and elsewhere gave it *into* when speaking of the same ordinance, I presume not to say. But they have been followed by most of the modern translators, and with them they translate it *into* in other places where it occurs, in relation to this institution: For example—1 Cor. xii. 13. For by one spirit we are all immersed *into* one body; Rom. vi. 3. Dost you know that so many of you as were immersed *into* Christ, were immersed *into* his death? Gal. iii. 27. As many of you as have been immersed *into* Christ, have put on Christ. Now for the same reason they ought to have rendered the following passages the same way. Acts viii. 16. Only they were immersed *into* the name of the Lord Jesus; xix. 3. *Into* what were you then immersed? When they heard this they were immersed *into* the name of the Lord Jesus. 1 Cor. i. 13. Were you immersed *into* the name of Paul? Lest any should say, I had immersed *into* my own name. 1 Cor. x. 1. Our Fathers were all immersed *into* Moses in the cloud and in the sea. Now in all these places it is *in*. The contrast between *in* and *into* is clearly marked in the last quotation. They were immersed *into* Moses—not *into* the cloud and *into* the sea, but *in* the cloud, and *in* the sea. To be immersed *into* Moses is one thing, and *in* the sea is another. To be immersed *into* the name of the Father, and *in* the name of the Father are just as distinct. "*In the name*" is equivalent to *by the authority of*. In the name of the king, or commonwealth, is by the authority of the king or commonwealth. Now the question is, Did the Saviour mean that disciples were to be immersed by the authority of the Father, Son, and Holy Spirit? If by the authority of the Father, for what purpose were they immersed? The authority by which any action is done is one thing, and the object for which it is done is another. None who can discriminate, can think that it is one and the same thing to be immersed *in* the name of the Lord, and to be immersed *into* the name of the Lord Jesus. The former denotes the authority by which the action is performed—the latter

the object for which it is performed. Persons are said to enter *into* matrimony, to enter *into* an alliance, to go *into* debt, to run *into* danger. Now to be immersed *into* the name of the Lord Jesus was a form of speech in ancient usage as familiar and significant as any of the preceding. And when we analyze these expressions we find they all import that the persons are either under the obligations or influence of those things into which they are said to enter, or into which they are introduced. Hence those immersed into one body, were under the influences and obligations of that body. Those immersed into Moses, assumed Moses as their lawgiver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, or acknowledged his authority and laws, and were governed by his will: and those who were immersed into the name of the Father, Son, and Holy Spirit, regarded the Father as the fountain of all authority—the Son as the only Saviour—and the Holy Spirit as the only advocate of the truth, and teacher of christianity. Hence such persons as were immersed into the name of the Father, acknowledged him as the only living and true God—Jesus Christ, as his only begotten Son, the Saviour of the world—and the Holy Spirit as the only successful advocate of the truth of christianity upon earth. Pagans, therefore, when immersed into the name of the Father, &c. renounced all the names that were worshipped by the Pagan world—all the saviours in which the Gentiles trusted; and all the inspiration and philosophy of which the heathen boasted. A woman, when she enters into matrimony, assumes the name of her husband, acknowledges him as her lord and master, submits to his will, and looks to him for protection and support. Just so they who are immersed into the name of Christ, assume his name, acknowledge him as Lord and Master, and look to him for support and protection. This view of the matter made Paul thank God when the christians in Corinth were assuming different names, (one the name of Paul, and another the name of Apollos, &c.) that he had immersed few or none of them, lest the report should get abroad that he had immersed them *into* his own name.

But as this criticism is already too long, we shall only add that it would be quite anomalous to suppose that the command in the commission to make disciples, immersing them into the name of the Father, Son, and Holy Spirit, mean by the authority of. There is not one solitary example of the sort in all the oracles. Nothing is commanded to be done by the authority of the Father, Son, and Holy Spirit. In the antecedent economy, the supreme authority was in the name of the Father. In the present economy the supreme authority is in the name of the Lord Jesus. But in no economy (for it is contrary to the genius of every economy) *is the name of the Holy Spirit used as authoritative*. Nothing was ever commanded to be done in the name, or by the authority of the Holy Spirit. When we speak of authority here, it is not the authority of a teacher, but the authority of a governor or lawgiver—a king or ruler. There is one sort of authority of which the Holy Spirit is possessed; and that is, to take

the things of Christ and reveal them to us. His authority as a teacher we cheerfully submit to, but we speak here of the gubernatorial authority, the authority which a governor possesses. Invested with this authority, the Lord Jesus, in conjunction with his Father, *sent* the Holy Spirit to advocate his cause. The Father never gave the power of judging to the Holy Spirit. This he has given into the hands of the Lord Jesus. The Lord Messiah shall judge the world, and therefore by his authority all things are to be done in his kingdom. When Peter ordered the Gentiles to be immersed, he did it by the authority of the Lord Jesus. He says, "In the name of the Lord immerse them." Here it is, *in nomine*, and not *sic* *to crucia*. And it is by the authority of the Lord Jesus, or in the name of the Lord, that persons are to be immersed into the name of the Father, Son, and Holy Spirit. The great importance of the matters involved in this criticism will be a sufficient apology for the length of it. Indeed I scarcely know any criticism upon a single syllable of so much importance, in all the range of my conceptions, as this one.

NO. IV.

Dr. George Campbell, who was never accused, that I know of, with either Arianism, Socinianism, or Unitarianism, has translated the 3d v. of John's Tes. chap. i. "All things were made by it, (the Word,) and without it not a single creature was made." Because I published this without alteration or amendment, one of my opponents has accused me of Arianism!! Not that he believes me to be an Arian, but he wishes to refute some things written concerning himself by calling me an *Arian*. I will not name him in this volume. His want of moral character, and his remarkable propensity for inventing calumnies, and telling them for truth, peremptorily forbid the introduction of his name into this volume. If I am an Arian for republishing this translation, Dr. Campbell, Professor of Theology in the University of Aberdeen, was certainly an Arian for rendering the passage thus; and what is still worse, if the preferring "*it*" to "*him*," makes the Doctor an Arian, it will prove the king's translators a club of Arians; for they have, in verse 5, used the neuter pronoun "*it*," whereas, had they been orthodox, they should have had it "*him*." Dr. Campbell, in his notes critical and explanatory, shows that the Vulgate, the Italian, and German versions, give the neuter gender, as he has done.

NO. V.

The prefixing of *Apostle* and *Jew* to certain parts of the Epistles to the Romans and Galatians, which rather threw some sections of these letters into the form of a *dialogue*, has been omitted in this edition. That Paul stated the objections of the infidel Jews and Judaizers in those letters, and replied to them, is so plain that it needs not to be proved. But as there is a possibility that, in prefixing the names of *Apostle* and *Jew*, an error might be committed, and a wrong direction given to the mind of the reader; and specially as they are no part of the sacred text, we have omitted them in this edition. The prefixing of them was as much the private opinion of Dr. Macknight as his paraphrase and notes.

NO. VI.

After much reflection, examination, and comparison, we have substituted *institution* for "covenant." To this determination we came after the Testimony of Matthew was worked off. So that the term "*covenant*" only occurs once in this version. The idea of bargain, of stipulation, and re-stipulation from universal usage, at this time, necessarily enters into the idea attached to the term "*covenant*." The word constitution, or institution, in our tongue, well expresses the original. The latter term, because of its more general import, better expresses the sense than the former. The *New Institution* is, doubtless, the least exceptionable title which could be prefixed to this volume. The historical books detail characters which were employed in giving birth to it; the Epistles explain the various items of this glorious institution of heaven, and demonstrate in living characters its influence and bearings upon the present and future state. The Old Institution, contained in the writings of Moses and developed in the prophetic writings, prepared its introduction, and the knowledge of it is always presupposed in the apostolic scriptures. Some of the items in both institutions are sometimes called an institution; but the whole taken together make but two grand institutions. The former was symbolic and temporary—the latter real and unchangeable. The subjects of these two institutions are under quite different governments. The subjects of the former were under the government of law—the subjects of the latter are under the guidance of pure favor: An external law, written on marble or on parchment, regulated their conduct. The controlling principle of the New is the law of love and liberty written upon the heart. To all christians it may be said as Paul said to the Romans, "*You are not under law, but under favor.*" That this system of favor is capable of producing more purity of heart and uprightness of behavior than any other under which man ever was placed, or can be placed, we have every thing in reason and experience to prove. So that this is a more excellent institution, not only because it is established upon better promises, presents a better hope, affords incomparably more enjoyment; but because it inspires a more noble and exalted temper, and terminates in a purer and more elevated morality. This is an institution which issues in a new creation. Its scope, tendency, and design is to make *sons* of God; while the Old Institution aimed no higher, and reached no farther, than to make *servants* of God. With the greatest propriety Paul addressed the believing Jews, "As no longer *servants* of God, but *sons*;" and because they were made sons, he says, God had "sent forth the spirit of his Son into their hearts, inducing them to cry, Abba, Father." It is, therefore, compared with the former, both in its nature, tendency, and design, a *new* institution; and, as such, deserves the acceptance and admiration of the whole world.

With the exception of one instance, and that by the inadvertance of the printer, we substituted *overseer* for "bishop," and *servant*, or *servant of the church*, for "deacon." These are, however, placed in the margin. For other emendations compare Philip. ii. 6. 10. 1 Timothy iii. 15. 16. Revel. xi. 13. These we have made in acc

cordance with criticisms received from living authorities, as well as some others. These affect the style, and not any particular tenet of any sect in christendom.

From the extracts given from the original preface to the king's translation, and from others, which, had we room, we would have given, it will appear to the judicious reader that they, although supported by the authority of the government of Great Britain, did not consider themselves exempt from many censures from their contemporaries, and had to justify themselves by their own arguments. Now by every one of the arguments which they used in vindication of themselves, we can vindicate our efforts to improve this version. Many alterations have been made in the original translation of king James in the editions through which it has passed. We know of no authority which has been offered for them except the taste of the publishers. They are, it is true, chiefly in the marginal readings, in orthography and punctuation; but these make the present editions of the scriptures very different from the oldest which we have seen, now nearly two centuries old.

Since the publication of the first edition of this new version, we have not seen any thing deserving of notice here. Some very acrimonious remarks have been made about our plan and the execution of it, but nothing from any source, or of such merit as to deserve a refutation in this place. We feel ourselves still more able to defend the important alterations in this work; and whenever they are assailed from any respectable source, we hope to be found not wanting, either in authority or arguments, to vindicate them.

ERRATA.

Though great pains have been taken in correcting the press, we have noticed one omission, and but one of any moment. This was in the former edition, and in the London edition, from which the compositor set the type. It is the omission of the clause "*raise the dead,*" in Matthew x. and 8. If the demand for this work continues to increase, it must be stereotyped. Then it may be possible or practicable to have every letter and point correct. We have never yet seen any edition of the scriptures in which there were not some typographical mistakes; but much fewer in those which have been stereotyped than in those composed in this manner.

Since the publication of the first edition, we have learned that Philip Doddridge, D. D. was not a Presbyterian, but a Congregationalist, or a Doctor amongst the English Independents; but as the Presbyterians and Congregationalists in this country do amalgamate to a certain extent, the differences are more nominal than real.



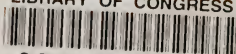








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